MABEL CLEMENT, A STORY

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BY

J. M. SALLEE

BEEVILLE, TEXAS

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PREFACE

Years ago Dr. W. W. Gardiner said to me: "I would rather trust your interpretation of some portions of Scripture than that of Dr. Broadus." In astonishment I inquired, "Why?" "Because," he replied, "you have been forced to know some things that Dr. Broadus never had to know."

If there is any portion of Scripture, the true import of which I have been forced to learn, it is that portion upon which the Disciples depend to prove the close and inseparable connection between baptism and salvation.

I am aware that in many places Campbellism is not what it once was. It has loosened its grip upon some things that were foundation stones upon which the denomination was built. There has been in many parts a gradual abandonment of the chief vagaries of Mr. Campbell and his contemporaries and a return toward Bible ground. But in the language of a distinguished writer and preacher, "Campbellism is blood raw in many places." Besides, the principal error combated has been more or less advocated through the ages, and doubtless will be for ages to come.

For such reasons I send out the book, hoping that error will be hindered and truth helped by its publication.

I have received valuable aid from various sources. I desire to acknowledge especially indebtedness to my friend and brother, Rev. F. L. Dupont, for valuable suggestions.

J. M. S.

MABEL CLEMENT

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CHAPTER I

Mabel Clement was the only child of Andrew Clement and his wife Gertrude. She was idolized by her parents who had spared neither pains nor money in giving her the most thorough education possible. She had attended none but schools of the very highest order and had been instructed by the best teachers of her day. Moreover, Mabel was a fine student. She loved books and seldom failed to stand at the head of her class. Her teachers were unanimous in giving her their meed of praise for close application. Mabel had spent four years at school away from home; and it was to the great joy of her proud parents and many friends that she was, on commencement day, pronounced a graduate with the highest honors of the school. Mabel was also naturally attractive. She was tall, rather slender, but well proportioned. Her complexion was fair, her hair dark and her eyes a deep blue. She was of a nervous temperament, her bodily movement quick; and she belonged to that class of persons that are capable of the loftiest purpose and highest and most vigorous mental exercise, and that under the promptings of sound principles are prepared for deeds of heroism. Nature had endowed Mabel with a kind and loving heart; few had more of the milk of human kind-

ness. Her beautiful soul went out in love to everybody and everything. Everything that suffered had her sympathy, from human beings to the wriggling worm beneath the foot-fall of heedless man. She was naturally reticent and contemplative. No kin to those self-assertive women who go around the country prating about their suppressed rights, it was obvious, she was generally sedate and thoughtful. She seldom seemed to enjoy frivolous conversation on trivial subjects; but when important matters were the topic of conversation her whole being seemed to wake up and she conversed in a vivacious and earnest manner. She had a way of speaking directly to the point. She had a smile for all she met. None were beneath her notice. The poor of Sterling thought her an exceedingly kind and pleasant lady; her companions deemed her admirable; and the aged regarded her a model and fascinating child. There now, reader, is our heroine. Stand her up before your mind's eye, scrutinize her and see how you like the traits of her character. Who could not feel interest in a story, when the principal character in it is a beautiful, lovely, kind-hearted, sweet-dispositioned, pure-souled, noble-minded woman?

So richly endowed by nature, with such literary attainments, and being of wealthy parentage, we cannot wonder that Mabel was the center of the social circle in Sterling, a town of about nine hundred inhabitants. No wonder she was looked to as the ideal on all occasions, after whom and like whom all the young ladies in Sterling essayed to mould themselves. Nor do we wonder that the best young men were ever glad to attend Mabel on all occasions when it was practicable. Mabel had often assured her mother that she was per-

fectly invulnerable to the darts of Cupid, and that she meant to be unwooed and unwon by any of her numerous suitors, while Providence preserved to her such a home of luxury where every wish of the heart was fully gratified. Doubtless she was sincere. But her own heart deceived her. Mingling in the best society of Sterling was Arthur Manly, a young man just entering on the practice of law. He was a noble young man, noted for his integrity and good morals. His pleadings in court had proved he was brainy; and the old lawyers who had been pleading at the bar for more than a score of years feared this young Cicero, for they saw he had the stuff in him of which men are made; and they predicted it would not be long ere he would eclipse them all. This young man of promise and polite manners, unconscious of his own greatness and intrinsic worth, found the way to Mabel's heart. In spite of herself Mabel felt drawn toward him. The feeling was mutual. From the first time they met a feeling of attachment for each other sprang up, and it kindled as their acquaintance continued.

Many a young man of Sterling envied Arthur the place he occupied in Mabel's heart. Yet all agreed that, if in all the town there was one who was worthy of the heart and hand of the beautiful Mabel Clement, that one was Arthur Manly. Andrew Clement, Mabel's father, was a wealthy merchant in Sterling, commanding a large trade, and consequently, making money very rapidly. He was about forty-five, intelligent, honest and truthful. He had convictions of his own and could not part with them without a struggle. He was also a prominent member of the Reformed, or Campbellite church, and very zealous in the advocacy of his views

of Scripture. All Sterling knew Andrew Clement was an ardent admirer and enthusiastic follower of Alexander Campbell and thoroughly saturated with his views of Scripture. Mabel's mother was a woman of forty, a kind and indulgent mother, and ever busy in Sterling. She was of French extraction, a fact in which she prided, pleasantly boasting that the blood of French royalty pulsed through her veins. She, too, was enrolled as a Christian; but she was not remarkable for piety, though nothing could be said against her morals, or conduct as a church member.

Now it was in the month of September, soon after Mabel's graduation, that the Rev. C. H. Stanly, D. D., the learned pastor of the Reformed church in Sterling, held a series of meetings. It was a meeting of extended influence. The Reformation had been in the ascendency in Sterling for years. The leading citizens were all staunch Reformers and firmly set against everything else. There was quite an ingathering at this meeting. Among those that confessed they believed Jesus was the Christ, the Son of God, were Mabel and Arthur Manly.

About a fortnight after the close of the meeting Mabel began to prepare to pay her aunt a promised visit. Her residence was about twenty-five miles from Sterling, near a little village called Thornton. On the evening before her departure, while expecting a call from Arthur, Mabel inquired of her mother how long she must remain at Thornton.

"I do not know, Mabel," said her mother, "I should think three weeks long enough. I do not see as we can do without you longer than that."

"Certainly, that will be long enough," said Mabel.

She thought it hard to be separated three weeks from Arthur, but she did not say so.

"Were you aware, Mabel, that your Aunt Norinda and her children are Baptists?" "No, mother, I had not learned it," was the reply. "What is the difference between the Baptists and the Christian church?"

"Indeed, I can hardly tell," said the mother; "but I've always heard Baptists are mostly ignorant, know but little about the Bible,—in fact they have discarded the Bible and are governed by a creed, or confession of faith. Then they believe that persons can be saved without baptism, in the miraculous operation of the Holy Spirit, and a great many other unscriptural, unreasonable and impossible things. They even believe that all who are to be saved were elected to be saved before the foundation of the world."

Just at this juncture this edifying colloquy was interrupted by a pull at the door bell. Arthur was ushered into the parlor and Mabel rose to go in and spend the last evening with him till her return from Thornton. A rich blush mantled her cheeks, and Arthur's face flushed when their eager eyes met. It was an easy matter to tell what was in their hearts after a glance at their faces at that moment. Shakespeare says, "He does not love that does not show his love."

The hours sped on light feet that night, and the clock struck eleven much too soon to suit their pleasure, thus putting a period to their delightful conference. After a promise on Mabel's part that she would make a short stay at Thornton, the sweet "Good-by" was said and they parted.

Mabel at once sought her pillow in order to get suf-

ficient repose to be prepared for an early exodus in the morning. But it was long after twelve ere her eyes were closed in sleep. The night's long hours still found her thinking of him to whose departing footsteps she listened with heaving bosom; and, when at last her thoughts were turned out of that channel, they sought the home of her aunt and lingered inquiringly about each member of the family whom she had not seen for years. Ah! Mabel, little do you know what an epoch in your history this visit will be. It is destined to stamp its impress for time and eternity—to turn the whole tide of your life and moral being. But enough—let us bide patiently our time.

CHAPTER II

The first rays of the rising sun were gilding the hill-tops around Sterling and lifting the dense fog that overhung the town, when the horn of the old stage coach sounded; and in a little while it rolled up before the beautiful mansion of Mr. Clement. Mabel and her baggage were soon hustled out and into the vehicle. While taking leave of her friends, some one on the street below saluted her. It was Arthur, who had been standing there for half an hour to get a glimpse of her before her departure.

Although the road to Thornton was anything but smooth, Mabel enjoyed it very much. She was just turned into her nineteenth year, had a lively imagination, was sanguine of everything bright and pleasant, and drank in greedily the rich scenes that appeared successively as they passed through the mountainous region of country that lay between Sterling and Thornton. She seemed to draw near the Almighty through his works. She admired everything that displayed God's handiwork from the least unto the greatest. She saw the glory of God in the tiny, uncultivated flowers that grew modestly on the roadside and loaded the air with fragrant perfume. From the flowers her mind rose to the more bulky objects of nature,—the trees, the mountains, and the great world. Then she thought what a little part of God's creation is this world, of the

countless worlds that float in the deep blue sky, of the sun a million miles in diameter and a million times larger than our world. Such thoughts filled her mind with a reverential awe of him who is the Maker and Builder of all things. Thus meditating upon the beautiful and the sublime in nature, the time she was on the road passed by swiftly and did not seem at all tedious. Those that are thoughtful and studious of what can be seen around them seldom find time hard to get rid of; for such the hours are ever too short.

The stage drew up in front of her aunt's country home shortly after noon. Her cousin, Herbert, opened the coach door and gave her a warm welcome. Her smiling and warm-hearted aunt led her in while Herbert, assisted by a servant, followed with her baggage. In a short time they all dined sumptuously on the best dinner aunt Juda (an old servant who had been connected with the family for many years) could get up with the assistance of Mrs. Fields. Mabel soon found herself pleasantly situated in the home of her aunt.

I must now tell you something about the family with which our heroine is to reside some weeks. Norinda Fields, Mabel's aunt, and sister to her mother, was forty-five years of age. She was a genial, kind-hearted, intelligent woman. She was a widow and had been for fourteen years. Her husband at his decease left her two children whom she had reared in a manner that was creditable to her. She had given both a pretty thorough education. Ethel, her daughter, was the older of the two. She was married to a respectable and well-to-do farmer in the neighborhood of Thornton. Herbert was a young man of brilliant intellect and stability of character. Not being content to remain on the

farm he had taken up the study of the law; but recently he had been impressed with the duty of preaching the gospel, and the day previous to the arrival of Mabel had told his mother to her great joy that he did not believe he could conscientiously pursue any other calling than that of a minister of Jesus Christ. Mrs. Fields had been praying for this, for she feared the temptations that her noble boy would be exposed to in the practice of law. Her husband, Jacob Fields, had been a pillar, a burden-bearer in the Baptist church at Thornton; and when he died he requested his wife to fill his place as far as she could. From that time she had been a noble worker in the church there. Her heart had become more and more enlisted each year in the Master's service; and she believed no occupation on earth was purer and higher than that to which her son had been called. Herbert had struggled against this call; but his mother had secretly prayed for years that God would call her boy to preach. No wonder then that the mother felt an ecstatic joy when she discovered her son weeping over the text, "Woe is me, if I preach not the gospel," and learned what his tears indicated. Time passed pleasantly at Mrs. Fields'. Mabel found her aunt talkative and agreeable; and Herbert proved to be a very companionable fellow, wearing now and then a somber countenance as he mused on the great responsibilities of life, but for the most part filling the home with sunshine whenever he entered. Ethel and her husband came over during the week and spent a day and night with them. Their visit proved to be quite a treat. She found Ethel to be one of those sunny beings that always sees the bright and

sunny side of things and seems blind to everything but hopeful outlooks.

On the next Saturday after Mabel's arrival the regular meeting of the Baptist church convened at Thornton. All attended. There was quite a congregation of intelligent people. Many of them did not dress in an up-to-date style; but Mabel judged their mental capacity was not inferior to that of city people. Besides they seemed to be devoutly interested in the service and sermon. There seemed to be more of the atmosphere of real worship than Mabel was accustomed to seeing. The minister was gray with years. His theme was Grace. He showed that sinners are not saved by their works, nor for their works; but by grace. He proved also that salvation is not partly by grace and partly by works, but wholly by grace. He closed by showing how deeply indebted to grace are God's people, exhorting them earnestly to so live that they would show forth the praises of Divine grace. The sermon was warm and earnest, full of love and tenderness; and the congregation was very deeply moved by it.

It was a new doctrine to Mabel. She had heard Baptist sermons when a child; but had not heard any but Campbellites preach since she was old enough to form opinions of her own. She observed that during the sermon Herbert was greatly agitated. At the close of the sermon a young lady with the beams of happiness shining out of her countenance came forward to unite with the church. She related a simple but touching experience: how she was roused to consciousness of her lost condition; how she was troubled day and night with a great sorrow; how she sought the Savior in prayer for mercy; how she struggled with unbelief,

fearing Jesus would not save her; and, finally, how she obtained mercy, the sweet assurance of pardon and the peace that passeth understanding. When the pastor had asked her a few questions, and had inquired if the church was satisfied with the evidences she gave of conversion, by a vote of the church she was approved for baptism.

It was all new to Mabel. She trembled to think the young lady had told the truth. She did not have a religion that was obtained in that way, nor that sort of religion. She shuddered at the thought that she was not a Christian. But she quieted her fears and eased her conscience by thinking of the doctrine preached by the learned Dr. Stanly, and by remembering she had done according to parental instruction and example. Of course she was right. And she crushed down her fears.

During the church session Herbert arose, pale and earnest, and told the church how he was exercised about preaching, and how he had resisted these impressions in vain. He wished to know whether the church deemed his impressions sufficient evidence of duty to preach the gospel. The congregation were nearly all moved to tears. Mabel was deeply affected.

"I have been impressed for six months," said old Brother Brown, "that Brother Herbert would preach the gospel. God be praised."

"Amen!" chimed in several voices.

Herbert was licensed to preach by the church. After some minor matters were attended to the church adjourned.

On Sunday morning a sermon was preached by the pastor on the work of the Holy Spirit.

Mabel's faith in her own salvation was again shaken. She was growing uneasy. She had lost some sleep Saturday night. Just before the benediction was pronounced the pastor announced that Herbert Fields would preach to the people on the next Sunday.

The short distance home after services was completed in silence. All were thoughtful and felt chained to silence by the events of the day.

In the afternoon Herbert took his Bible and sought for a text to preach on the next Sunday. Mabel walked out under the shade trees in the yard and thought and thought. Mrs. Fields sought her closet to offer thanks and prayer for her son. Aunt Juda, one of the busiest bodies about the house, went out to tell Mabel how happy she was that her young master was going to preach. Her eyes were sparkling and her dark visage shone with happiness.

"What is the matter, Aunt Juda?" inquired Mabel.

"Lor' bless you, chile, I'se been so happy these two days that this old body can't hardly hold my joyful soul! I'se prayed many a prar for that boy tew preach and de gude Lord hab heard my prar—blessed be his holy name foreber! I'll never git done blessen de Lord."

"Aunt Juda, do you think God answers prayers of that nature?"

"Why, yes, chile, ob course him do. Are you a Chrischun and habn't larnt yit that de Lord answers prar? Lor' bless you, chile, I neber wants nothin' but what I prays for it; and I allers gits what I ax for, if I keep on long enough."

"I never prayed much, Aunt Juda; I do not know whether I ever obtained a blessing in answer to prayer or not."

"Why, chile, how did you git your sins pardoned? Didn't you ax de Lord to forgib yer sins?"

"No, auntie, my sins were pardoned when I was baptized. I was told it was not my duty to pray; that God would not hear me till I obeyed him in baptism."

"Well, it's moughty strange; our preachers allers tells sinners to pray and repent and belieb in Jesus tew git the forgibness ob dere sins. I dunno 'bout that doctern, chile; but I'se afeard it won't stand in de judgment. I'se been aprayin' dese forty years; and if dars anything I'se sartain uv it is dis: De Lord will answer prar. Chile, I neber knowed anybody could be a saint widout prayin' afore. But I mus' go, now; I jes' wanted to tell you how this ole soul is a joyin' over Herbert."

After Aunt Juda's return to the house Mabel began to soliloquize thus:

"Everything I hear seems to condemn me; it tells me my religion is a sham, a hollow, empty, worthless thing. Even that old colored soul has proved a spiritual adviser to me. She prays constantly and for everything! Well, I cannot see anything wrong about it, as God is the author of all our mercies; but I did not know the Bible teaches sinners to pray for pardon ere they are baptized. I am a pretty Christian! I never prayed fifteen minutes at one time in my life. But what a fool I am to let these things trouble me! What if my parents and Dr. Stanly could read my thoughts,—how they'd laugh! And yet I *am* uneasy, I *may* be wrong, Dr. Stanly may be wrong, my parents may be wrong. O God, show me what I am and whether I am thine, or not. I shall read the Bible and converse freely and make thus an earnest effort to discover where

I stand, on the rock or on the sand, whether the matter is surely settled between me and my Lord."

Mabel then returned to the house and spent the remnant of the afternoon in searching the Scriptures. She had made up her mind to have a talk with her aunt and cousin on some subjects, never allowing them to think for one moment, however, that she doubted her personal salvation. So when supper was over and they were gathered in the library, as usual, Mabel inquired:

"Aunt Norinda, should persons pray before they are baptized?"

"Certainly, Mabel; surely you do not think one is fit to be baptized who has not previously prayed for pardon, or a preparation for baptism?"

"Yes, aunt, I have thought so; but I may be wrong, and if I am I would like to be set right. Can you point me to some passages in the Bible that indicate the duty of the unbaptized to pray?"

"Yes, Mabel, let us open the Scriptures and read together. Turn to Matt. 7:7-8. 'Ask and it shall be given you . . . for everyone that asketh receiveth.' "

"But, aunt, Jesus was speaking to his disciples here, and hence this is not to the point."

"My dear, this is in Christ's sermon on the mount, and in concluding it he likens the man who hears and does these things to a wise man who founded his house on a rock; but he who hears and does not, is likened to a fool who built his house on the sand. He who asks that he may receive is a wise man; he who does not is a fool. Jesus says *everyone* that asks receives. Besides the sermon was to the multitude also. Turn over now to Luke 18:1-8, inclusive. Here Jesus spake a parable to this end that men ought always to pray and

not to faint. If Jesus did not wish the unbaptized to pray here was the place for him to say so, for he was here telling who ought to pray."

"That seems to be very plain, aunt; but is there any promise of pardon, or salvation, in answer to prayer?"

"I heard a minister prove that a few weeks ago," said Herbert, who had been listening intently; "he showed that Joel about 800 years before Christ came, told that the time would come when 'Whosoever shall call upon the name of the Lord shall be saved.' Joel 2:32. He then showed that Peter on the day of Pentecost said that the day Joel prophesied of was at hand, quoting that portion of his prophecy: 'Whosoever shall call on the name of the Lord shall be saved.' Acts 2:21. Now the way we call on the name of the Lord is by *prayer;* there is no other way to call on the Lord. Then notice the promise does not specify any class of persons who are to pray; the word is 'whosoever.' It must, however, mean the unpardoned, the unsaved, because salvation is promised to those who call. This could not be, if they were already saved."

"It is possible you are right," said Mabel; "but perchance those passages will bear some other interpretation."

"Cousin, there seems to be more than a mere possibility. Is it not an absolute certainty since the Lord makes a plain and positive promise?"

Mabel was unwilling to answer this question, but inquired:

"Aunt, are there any examples of unbaptized sinners praying and obtaining forgiveness, or being saved in answer to prayer?"

"Yes, dear; turn to Luke 18:9-14 inclusive. Here

Jesus tells us of a Pharisee and Publican who went into the temple to pray. This publican was a tax-gatherer and such were ever considered dishonest, sinful men. Jesus associated publicans with harlots. Now this publican prayed: 'God be merciful to me, a sinner.' He prayed expressly for the remission of sins. And he was answered. 'I tell you,' says Jesus, 'this man went down to his house justified rather than the other.' The Emphatic Diaglott renders it: 'This (man) went down to the house having been justified for that.' "

"What does the word 'justified' mean?" inquired Mabel.

"Let me get my Greek Lexicon," said Herbert. "It means to declare one to be what he ought to be and to treat him as such; to declare one to be blameless or innocent. The word might be translated *forgiven*, or *pardoned*, without any perversion of the original text; but it is properly translated here. The word means to *justify* and justification always includes pardon."

"Mabel," said her aunt, "did you ever feel before you became a Christian like that publican?"

"How is that, aunt?"

"He felt so unworthy," was the response, "that he stood afar off, he did not dare to lift up his eyes unto heaven, he was so oppressed with a sense of sin, that he smote upon his breast and cried, 'God, be merciful to me, a sinner.' "

"No, aunt, I confess I never did. Was your conversion similar to that of the publican?"

"Yes, my dear; my experience agrees very well with that of the publican. The trouble I once had was surely akin to that which pressed him down in the temple like a cart groaning under many sheaves."

"And was your experience, as you call it, similar to that of the publican and that of your mother also, Cousin Herbert?"

"Yes, Cousin Mabel; I thought I had not sinned much, that I was almost good enough to go into the church without pardon; but when I was convicted, it seemed to me I was, if possible, the greatest sinner on earth. And I well remember how earnestly I prayed for mercy, sometimes hopefully and sometimes almost hopelessly. I was about two days in this condition, swinging like a pendulum back and forth between hope and despair; and I can point to the time and place when and where I obtained pardon and joy in believing in Jesus."

"Turn over to Acts, tenth chapter," said Mrs. Fields. "Here is an unbaptized sinner that prayed acceptably. Observe, first, he *prayed.* Second, he was answered: 'Thy prayer is heard and thine alms are had in remembrance.' This has been the way in all ages of the world."

"Well, you have made that matter plain, if I am capable of discerning the truth; but now I wish to ask if there is such a thing as a sense of forgiveness, or whether we are to determine our acceptance with God by our feelings or our baptism."

"Not by our baptism, Mabel, for the reason that thousands have been baptized who never were at any time accepted of God. If we can prove to our satisfaction that we are accepted in the Beloved by our baptism, or by anything else we have done, then the unregenerate, unconverted man and woman in the church can prove the same thing by their baptism. This matter is to be determined by our feelings. 'The

Spirit beareth witness with our Spirit that we are the children of God.' Rom. 8:16. 'We know we have passed from death unto life because we love the brethren.' 1 John 3:14. Here the sense of our acceptance with God is *love*—love to the brethren. 'He that believeth on the Son of God hath the witness in himself.' 1 John 5:10. Not in what he does or says, not in what is done for him, but in himself. I have ever been persuaded that every real Christian knows what is meant by having the *witness in one's self*. John also says: 'Hereby we know that we dwell in him and he in us, because he hath given us of his Spirit.' Again, 'Hereby we know that he abideth in us, by the Spirit which he hath given us.' God has given us his Spirit to dwell within us, the Spirit that hates sin and loves holiness; whereas we once had dwelling in us and controlling us the spirit of the devil."

"Well, aunt, I cannot find any arguments against those plain passages and suppose I must accept them and what they say as correct; but I confess it is all new to me. I never heard these things preached, nor did I ever dream that such doctrines were taught in the Bible. I am afraid, if you are right, I am a stranger to the religion of Jesus; and I am determined not to rest till the matter is settled in some way."

"My dear niece, I am sorry you cannot claim Jesus certainly and fully as your Savior and shall render you all the aid I can till your mind and conscience are perfectly satisfied. I suspected something was wrong, Mabel, and have been praying for you today."

Mabel was too full of feeling to speak and only by a hard effort kept back the tears so willing to course

down her beautiful cheeks, softened now by deep concern.

"Herbert," said his mother, "it is getting late, will you read a lesson from God's Word and lead us in prayer?"

This had not been his custom, but he performed the duty with deep emotion. Then they silently retired.

The next few days were noted for their quietude, for all were searching the Scriptures and praying. By Sunday Mabel was fully satisfied her religion was a mere form without life or power. Herbert and his mother were acquainted with her mind and had prayed with and for her. They had also endeavored to point out to her the gospel plan of pardon. Herbert, however, had been so absorbed in his pulpit preparations that he could scarcely think of anything else. He was a long time in his closet that morning; and when he entered the pulpit, pale and earnest, all Thornton was there. Indeed the whole country had come to hear Herbert's first effort. His text was Acts 13:38-39; "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

That the reader may see the manner in which he treated the text, as well as the force of his argument, I give here a brief synopsis of his sermon:

"Paul was here preaching Jesus to the Jews in Antioch,—Jesus the only hope of the world's salvation. There has never been and never can be any Savior but Jesus. Let us notice, 1. *The finished work of Christ is the only ground upon which sins can be remitted.*

It is through him who died as our substitute and rose for our justification that forgiveness of sins is preached; through his pain and blood which is said to wash sin away. By nature the soul is black with corruption and foul with moral pollution; the blood of Christ which is the cleansing element is applied through faith by the Holy Spirit; then the soul appears in virgin purity, as white and unspotted as an angel. We must not cling, then, to the law of Moses, to good works, or to any acts of obedience on our part for pardon, or justification from sin; but we must depend on the blood and work of Christ.

"2. The *medium* through which God's pardoning, justifying grace flows is *faith.* This is plain from the text: 'By him all that *believe* are justified.' If Paul uttered the truth, nothing is more certain than that the man who believes in Jesus is *justified.* This was the doctrine Jesus preached unto Paul when he first met him. He told Paul he had appeared unto him to make him a minister and a witness and to send him to the Gentiles '*that they may receive forgiveness of sins* and inheritance among them that are sanctified by *faith that is in me.*' Acts 26:18. The forgiveness of sins comes to us then, not through purchase, work or baptism, but through faith.

"3. Notice some results in addition to justification:

"First—*Peace:* 'Being justified by faith we have peace with God through our Lord Jesus Christ.' Rom. 5:1. The war is over, the tomahawk is buried, the sword is thrust into its scabbard, when the sinner believes in Jesus and the peace of God fills the heart.

"Second—*Joy:* 'Believing ye rejoice with joy unspeakable and full of glory.' 1 Pet. 1:8. Charles Wes-

ley expresses the joy of new converts when he sings so sweetly:

'Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love.'

"Third—All fear of God as an enemy, all fear of death and hell are removed. While pardoned people have a loving reverential fear of God (Ps. 103:11, 13, 17), they do not have a slavish fear or dread of him, nor do they thus regard death and judgment. They are conscious of a preparation for what is ahead, for God is with them and is their God. And now if there are those here who are trembling at the reproof of God's Word, I would exhort them to believe in Jesus, to exercise faith in Christ. My friends, if you will trust in Jesus, today you will be saved, now you will be pardoned of all sin and be blessed forever."

The sermon was listened to with rapt attention and made a profound impression. The congregation rose and sang:

"I hear thy welcome voice
That calls me, Lord, to Thee,
For cleansing in thy precious blood
That flowed on Calvary.
I am coming, Lord,
Coming now to Thee,
Wash me, cleanse in the blood
That flowed on Calvary."

At the close of the hymn two young men, Herbert's associates, related their experiences, submitted to the church the evidences of conversion and were approved for baptism. An old brother then exhorted others to

give their hearts to the Savior; he urged immediate decision of this momentous question. Tearfully, soulfully was then sung:

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidst me come to Thee,
O Lamb of God, I come, I come."

It was during the singing of the helpful stanzas of this last hymn, that Mabel, who had been struggling with unbelief from the beginning of the discourse, was enabled to fully, sweetly trust in Jesus for pardon. A strange sweet peace filled her soul, while she firmly believed Jesus was not only *a* Savior, but her personal Savior. A radiant light illuminated her countenance as it sprang up from the peace and joy of her heart. Mrs. Fields, who had been watching and praying for Herbert with all the tender solicitude of a mother, had also been watching and praying for Mabel. She observed the peaceful expression on Mabel's face, and, as soon as opportunity was afforded, she said:

"Mabel, my child, a change has come over you, you have found the Savior."

"Yes, aunt," replied Mabel, "I am the happiest person in Thornton. I believe I have perfect assurance of acceptance with Christ; and I think I shall never experience another moment's uneasiness or uncertainty about my future welfare."

She uttered these words just as they were all seated in the carriage for their drive home. They all rejoiced together. There were tears, but they were tears of joy.

"Herbert," continued Mabel, "this is the happiest day of my life. I shall never get through praising the

Lord for bringing me on this visit to you. I had no thought but I was as certainly a Christian as anyone; and the probability is I would have lived on at Sterling in that cold formal manner, dreaming I was in the way to heaven and yet in the way to perdition. I can hardly wait to get home to tell my father and mother of my new found happiness. I think I shall never wish to do anything but serve the Lord."

"Cousin Mabel," replied Herbert, "I know of nothing that could give me more pleasure than to see you thus rejoicing in Jesus as your Savior. Next to our own salvation, the salvation of our friends gives us joy. I have felt the joy you now feel and am sure I have seen but few days equal to my spiritual birthday in happiness."

"Herbert, I was a profound stranger to the import of many things I read and heard and sang. So many things change their meaning to me now. My conversion is like a sunburst.

> 'Happy day, happy day,
> When Jesus washed my sins away.'

does not mean now what it did before."

"And it alludes, not to baptism, but to cleansing in the blood of Jesus?" said Herbert.

Soon after their arrival home, Aunt Juda thrust her head in the door to say:

"I want to know what's all that ere joyin' and laughin' and talkin' about?"

"Aunt Juda, I now have, I hope, the same kind of religion that you have and that you told me about," said Mabel. "I have learned the language of Zion and can now understand you."

"Lor' bless you, chile, you jes looks as happy as a saint. I'se almost shoutin' to see you so Chrischun-like and glad. It's been forty years sence I wus first pardoned and I reckin' I never will furgit how happy I wus. I told you, chile, I was afeard you wusn't right, fur your doctern wusn't a bit like mine. But it's all right, honey, now,—you'll hab a heap uv trials and triberlations in de narrow way. May de marciful Lord make you a shinin' light in de kingdum."

Aunt Juda passed into the culinary apartment and the three continued conversation. During the evening Mabel inquired: "What is the advantage of the Baptist church as a church over the Christian church?"

"It would take a long time to tell, Mabel," said Herbert. "One difference is this: Baptist churches are like that formed by Christ at Jerusalem, which was the first and model church, whereas the Reformed has a human founder and is utterly unlike apostolic churches."

"Why, Herbert, isn't the Christian church the church of Christ?"

"My dear cousin," Herbert replied, "to say the least it is very unlike the Jerusalem church. Besides it is certain Christ and the apostles founded only one sort of church. Now, there are a great variety of churches, differing in doctrine and practice, all claiming to be true churches of Christ. Primarily, there was only one denomination, now there are many and more coming."

"Do you mean to tell me," asked Mabel, "that Christ is not the author of the various churches in the land?"

"It would be hard to believe," said Herbert, "that Christ is the author of all the confusion on the subject of doctrine and churches; that he would set up one

preacher to advocate immersion and another to war against it and to do his utmost to get sprinkling substituted for it; that he calls one man to preach infant baptism and another to preach against it."

This subject was pretty thoroughly discussed. Mabel was ready to believe the first statements made by Herbert, because they seemed so reasonable; wishing to be sure she made fight and earnestly contended for every inch of ground yielded. This discussion awakened a new train of thought in Mabel's mind; but she did not mention it, and her cousin and aunt would not, though they saw she was perplexed. Are you eager to know what it is? You shall be told in the next chapter.

CHAPTER III

The beautiful sunshine came glimmering through the half stripped boughs of the trees in Mrs. Field's yard, making everything look bright and cheerful, on the day after Mabel's conversion. Two or three birds, as if vying with each other in sweetness of song, were making the place vocal with music. The joyful song of the feathery tribe was in unison with the spirit of our heroine. She thought, as she stepped out into the veranda and saw the light streaming through the tree tops and stood listening to the delightful music of the birds, that the world was more beautiful to her than ever before. It seemed that God was speaking to her through the light, the song and everything around her in the great world. While her heart was thus going out to her God and Savior through his works, she was roused from her reverie by her aunt, who had just learned that a near neighbor was expected to die. Mabel and her aunt were soon off to the chamber of the dying to witness the death of one of God's saints.

When they entered the dying woman was talking calmly to her husband and children, who were weeping around her. She was entreating them not to weep after her, to trust in and obey the Savior, and to meet her in heaven. She beckoned to Mrs. Fields, who approached her bedside. As she did so the dying saint stretched out her hand and said:

"I could not go away without thanking you who have so greatly encouraged and helped me to live the life of a Christian."

"I am grateful to my heavenly Father," said Mrs. Fields, "if I have been a blessing to you and have comforted and cheered you in the path of duty."

"Oh! it was hard! It was so hard, Norinda; but thanks to my Savior for helping me by his all-sufficient grace to take up the cross and bear it. I cannot think of anything in my whole life that I am so thankful for, except the salvation of my soul."

"Melissa," asked Mrs. Fields, "do you feel reconciled to death perfectly?"

"Perfectly," she replied, and the hope of a blissful immortality shone in her countenance and the triumph of faith sparkled in her eyes as she added: "I am depending on the blood of Christ alone and I am conscious that it is all-sufficient."

Her strength was fast failing, the blood was flowing sluggishly through her veins. "Water," she called; "my time is short, good-by, good-by." She feebly embraced her husband and children without a tear till she came to the youngest, a sweet little girl of four summers. Her tears flowed freely as she folded her babe to her bosom, commending her to the care of her companion and her God. Everyone in the room was weeping bitterly. She asked them to sing.

"How firm a foundation, ye saints!"

While it was being sung she seemed to lose sight of earth. Her last words were these: "My Savior abides with me. Glory, glory! All is well."

Without a struggle her spirit passed away to her God. She was ready and waiting for the call of her Master, anxious to go when he beckoned. She was not like the school boy who must be driven from his play, but like one wearied of it and ready to go to bed. She was like the mariner who is ready for the voyage, who the moment the wind is favorable weighs anchor, full of hope and joy, and launches into the deep.

When they were seated around the fireside at Mrs. Fields' at night, talking of the deceased neighbor and bereaved family, Mabel inquired of her aunt:

"What did she allude to that was so hard and for which she was so thankful?"

"She was once a Methodist," was the reply; "and became convinced by studying the Bible that she had never been baptized. She felt it her duty to unite with the Baptist church and follow her Savior in the ordinance of baptism, being buried with him and raised to exhibit newness of life. But to do this she had to forsake her husband, father, mother and all her relatives. This was hard, very hard for her to do. The struggle was severe; and, though greatly censured by her friends, she was by the help of divine grace enabled to do what she believed was necessary in order to obey her Savior. It was this that she was so thankful for in her last hour. Those duties which require the greatest amount of sacrifice, and those crosses that are heaviest to bear, are the greatest source of comfort to us in life and death and eternity."

Mabel lay awake a long time that night thinking. She had felt that it was her duty to make known her faith to the world by attaching herself to the Baptist

church; but, after turning the matter over in her mind, she had concluded to remain where she was as it did not make much difference, she reckoned, anyway, since she was now a true Christian. But since hearing the cause of that dead saint's gratitude was *her following the Savior faithfully when it was hard,* Mabel's mind was greatly disturbed. She was undecided as to what course to pursue. Whenever she studied up her duty abstractly, she could see plainly she ought to unite with the Baptist church; but when she reflected that she must forsake her parents and all her friends, her faith staggered, her purpose of duty wavered, and she felt it would be hard, next to impossible to leave her present moorings. How could she ever return to Sterling, face all the people and bear all the remarks! No, surely there was an easier, smoother way for her to serve her Lord. There was, however, a passage of Scripture which Herbert had read before they knelt in prayer, preparatory to retiring, which Mabel had in vain tried to get rid of. It was this: "He that loveth father or mother more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me." Matt. 10:37, 38. She thought also of that kindred passage in Luke 14:26, 27. These texts, teaching her God must be first in her heart and life, fixed themselves tenaciously in her mind and lay like a burden of lead on her heart. She promised herself she would decide what was her duty and do it. She slept, but awoke with that Scripture in her mind. After another struggle, she decided she would at some future time profess her faith in Christ and the doctrines as she then understood them by uniting with the Baptist church, but said she would go home and consult her

parents first. She thus tried to quiet her conscience and dismiss the matter from her mind; but she was still restless. She opened her Bible to read and the first passage that met her eyes was this: "Immediately I conferred not with flesh and blood." Gal. 1:16. This seemed to be from the Lord. It overwhelmed her with trembling and anxiety. A copious shower of tears flowed down her lovely cheeks. Then she grew more calm and thoughtful. The expression of her countenance changed rapidly. It was evident a great struggle was going on in her mind. The battle raged and the issue was doubtful. But pride and fear were battled down at last; truth and right prevailed; and she firmly resolved, God helping her, she would offer herself for membership in the Baptist church at the first opportunity. Her conscience was now at ease. She knelt and committed herself and her way to God. She then arose and sought her aunt and cousin and calmly revealed to them her purpose. They were greatly rejoiced and even moved to tears by the solemn and affecting words of Mabel. They had deeply desired this; but knew they would be charged with proselyting if they said anything; and so left the matter with Mabel and her God.

Mabel's resolve was carried into effect the following Lord's day. She was approved for baptism after she had been examined with regard to conversion. It was with emotions of the deepest joy and gratitude that she was baptized, not in order to the remission of her sins, but to set forth, first, the burial and resurrection of Jesus, second, her death to sin and hence freedom from it, and her resurrection to newness of life. As she came up out of the water, she felt that she had

not only acknowledged allegiance to her King, but had acknowledged before the world that she belonged to Christ wholly,—that henceforth her life was to be devoted to him and spent in his service.

In a few hours after our heroine had been baptized, her mind turned to Sterling and her imagination painted the look of astonishment on the faces of her parents and friends. In anticipation her ears were greeted with the rudest and harshest remarks. Unmitigated, sarcastic rebukes were heaped on her head in the most relentless manner. She passed through the crucible of all the unpitying critics of the town. What must she do? Must she passively, tacitly submit to all the reproach and contumely that people might see fit to cast at her? She thought she could do it, if it would best subserve the interests of her Master's kingdom; but her Bible taught her to let her light shine, to hold forth the Word of Life in the midst of a crooked and perverse generation. Then her parents, Arthur and her best friends at Sterling possibly were in the same deluded condition that she was anterior to her coming to Thornton. If so she ought to rescue them at the cost of her happiness. What course must she pursue was the perplexing problem. After much prayer and thought, she matured a plan which she deemed best under all the circumstances. It was to prepare to thoroughly and successfully vindicate the step she had taken, if necessary. She disclosed her plan and purpose to her aunt and cousin and secured their promise of assistance in the preparation. She and Herbert entered heartily and enthusiastically into the work. Mabel began an earnest and persistent search of the Scriptures. She also had the use of some other books that

were very helpful on various subjects. Her aim was to prepare for any question that might arise; but especially did she labor to be able to prove by the Word of God that baptism is *celebrative, declarative instead of procurative.* Her stay was lengthened out from three to eight weeks. The news of her becoming a Baptist had soon reached Sterling and her parents were almost ashamed for her to come home. They had no thought that their child was so fickle. The news fairly stunned them. Mr. Clement could not go down to the store for several days, though important business was on hand; and Mrs. Clement did not visit for several weeks and was too indisposed to see a number of visitors. They did not care if Mabel stayed at Thornton six months. Both parents were heart-sick.

Arthur was greatly astonished and grieved. He did not say anything; he did not know what to say; but he could not bear to hear persons speak lightly of Mabel. His bosom would heave and his cheeks would burn with indignation. He wrote to Mabel asking an explanation of her conduct. Here is a portion of his letter:

"My Dear Miss Clement:

"I received your last on my return home today. And you have joined the Baptists! The news almost took my breath! To say the least it astounds me. I do not remember that I was ever more surprised. This act of yours has struck some of us dumb and amazed the town. Your name is on all lips. I regret you did not consult your father and mother, or Dr. Stanly, or even myself, before taking the step you did. I think you might have been dissuaded from it."

To say this letter pained Mabel is to put it very mildly. At first she felt indignant, then her emotions got the better of her and she threw herself on the bed and wept. Presently she arose, relieved and calmed after the storm that had swept over her soul, and answered Arthur's letter. She felt blue, but was brave, Her reply contained these words:

"My Bible teaches me that the only one to consult about my religious duties is my Savior; that it is not necessary to confer with flesh and blood; and that when duty is once known, parents, friends and kindred must not stand in the way of its performance. Do not think that I have acted thoughtlessly or unadvisedly. It was the hardest struggle of my life; and the step was not taken without counting the cost and without sleepless nights and much prayer and searching of the Scriptures. I believe God has guided me and feel sure I can give good reasons for what I have done."

This puzzled Arthur. She had never written in such a tone before. Surely some change had come into her heart as well as her life. His heart softened as he thought over the letter and the great mental struggle she must have passed through in getting consent of her mind to leave the church of her father and mother and join the Baptists, the sect everywhere spoken against. His heart grew tender and his sympathies flowed out to the beautiful girl. But how could she be so misled by those ignorant Baptists? He had thought her brilliant and strong intellectually. Was he mistaken? Just then Mr. Tibbs, a lawyer friend, came into his office.

"Hello! Tibbs, take a seat. Say, had you heard about Miss Clement joining the Baptists?"

"No, are you sure of it?"

"Yes, she tells me in a letter."

"And you correspond? Well, she is a pretty girl; but if she is that dull, or fickle, or fanatical, you better leave her be. I never want any relations to that sect."

Arthur made no reply. He thought and thought and wondered what he would do. The vision of her sweet face came up before his mind and he could not feel harshly toward her; and, recollecting their friendly tilts in the past and her skilful sparring, together with her sober, firm adherence to what she believed right, he could not believe her either fickle, or fanatical.

CHAPTER IV

Mrs. Jones called to see Mrs. Green, full of tattle.

"Mrs. Green, had you heard that Mabel Clement has joined the Baptists?"

"Is it possible?"

"It certainly is. The information is very direct and leaves no doubt about it."

"Well, well! I never dreamed such a thing could happen."

"It has happened all the same."

"What on earth could have prompted Mabel to do such a thing?"

"She had a reason; silly enough, it is true; but enough to prompt a giddy girl."

"Do tell me her reason."

"Madam, rumor has it that she has fallen in love with a Baptist young man, and has taken this step to secure him."

"If it is true, I hope she will fail. No one knows what a woman—I mean some women—will do under such circumstances. Religion seems to be a secondary matter with them; and man is worshiped, rather than God. But I confess I never could have believed Mabel would be guilty of such folly. It will surely greatly mortify her parents, who seem to be so wrapped up in her, and so desirous of gratifying her every wish."

"Yes, I understand they are sick at heart."

This rumor by the help of the gossips went the rounds. No one knew the story was true; but many believed it, while others wondered if it was true.

Arthur Manly heard it. It came with stunning effect to his already sore heart. He did not know how much he prized Mabel till this rumor warned him of the possibility of losing her. "Blessings brighten as they take their flight." He paced his room with an anxious burdened heart.

"What in the thunder did she go to Thornton for, anyhow? I wish Thornton had been swept by a cyclone, or buried in the Atlantic before she went there. I can't see anything to be gained by joining the Baptists. Confound the Baptists! Proselyting a young school girl that knows nothing at all about theology. Sycophantic tricksters! Clever sophists! leading astray an angel, whose feet were treading the way to celestial climes." Backwards and forwards he tramped, mopping the perspiration from his brow—now his indignation rising, now tender emotions possessing his soul.

"I do not know who this young Adonis is that has enthralled my Paradisical bird. I guess I ought to go to Thornton and see; and—take a leaden messenger I may wish to use." He decided to go to his best friend and wisest counselor, his widowed mother, with his trouble. She was a woman of intelligence and tender sympathy. She loved her boy with an undivided affection. All her motherly heart throbbed with concern for his welfare. Arthur came in and kissed his mother. In vain he tried to appear at ease. The quick eye of the mother noted his somber countenance, and read in the tracing, the personification of anxiety.

"My son, something is troubling you."

He smiled and said:

"Mother, I must go to Thornton for a few days."

"On business?"

"Yes—no—yes."

Smiling, she said:

"I divine your business." Patting him on the cheek, she added:

"My noble boy is in love."

"Mother, I admit it; I cannot help it; I am not trying to help it; in fact, I do not wish to help it."

"You have all the sympathy of a mother's warm heart in this venture. It is according to nature; it is God's plan for human weal; He made us to love and be loved. This love will purify and ennoble the manhood of my already noble boy. Filial love and parental companionship are the guard and safeguard of our youth; but this must end, or be superseded by a love for one whom God has chosen to lie in our bosom and share our fortunes forever."

"Mother, she is an angel to me—my guardian angel; her breath is pure as an infant's; the sight of her face thrills me like an electric shock; the touch of her fair hand makes my heart glow and the blood tingle in my veins for a month. Every dream and pleasure and plan and project of my life is associated with her. I dream of success, and am glad for her sake; then failure hangs like a horrid nightmare, over my life, and I weep for her sake. Take her away and the inspiration of life is gone. Hitherto I have been perfectly contented with you; but now, while I am not conscious of any less love for you, I feel I will die if I do not get her. I find in my heart a new-born spirit that cries for companionship and will not agree to live a lonely life."

"My boy will have love enough for us both."

"But, Mother, I have heard two things that bother me. One is that Mabel has joined the Baptists. Only a few months ago she joined the church here; now she has changed her church connection. Does this mean she is fickle?"

"Not necessarily; in Mabel's case it means undoubtedly that she has changed her faith; she has been convinced the Scriptures do not teach what she believed."

"But she has acted too hastily in joining that miserably bigoted Baptist sect. I would rather have her belong to any other church in the land."

"My dear mother, who died while you were an infant, was a devoted Baptist—lived and died in that faith."

"Mother, forgive me; I take back all the ugly things I said. Is this the reason you have never joined the church?"

"Not exactly. I do not consider the organization originated by Mr. Campbell a church sound in the faith of the gospel. I was converted when I was twenty-three years old; and, after searching the Scriptures diligently, I decided I was a Baptist in belief. And it has always been my purpose, whenever it is at all convenient, to join a Baptist church."

"You never told me as much before."

"No, I deemed it best to follow you with daily prayer, put you by faith into the hands of Jehovah, and by my daily walk point you to heaven. Have I not lived before you a consistent Christian life?"

"You are the dearest mother and best woman in the world. I never believed you lacked anything, but the ordinances and church membership."

"These things, my son, though essential to duty, are not essential to salvation. The one thing essential to salvation is a penitent, believing heart. This I hope I have had for years. And if my boy's heart is not right with God, my faith is that some day it will be."

"I may be wrong, Mother; but I think not. There is, however, another cloud that overshadows me. It is rumored that Mabel is in love with some Baptist, and that this has influenced her to unite with the Baptists."

"I have heard it all, my son, but have not been troubled about it. I do not give credence to the story. Mabel has been there only a short time; and human affections cannot be handled like goods and chattels—taken from one and bestowed on another so easily as that. I know she loves you; her constant attention and kindness to your mother, not to mention many other signs, tell me the state of her heart. Love cannot be hidden; it will as surely reveal itself as life. Time, my boy, will contradict this rumor and prove it false—a cruel slander on a girl pure and good, and too noble to stoop to anything wrong to compass her ends, however desirable."

"Mother, your words soothe and stimulate me like old wine. God grant that what you say may be true. Pray for me that my life may be crowned with the bliss of her wifely companionship."

"If it is God's will."

"May not his will in answer to prayer be changed, if it is not in line with ours in this matter?"

"Nay, my son; I would not dare to ask it. But I see evidences that this is his will; and we must bide patiently and prayerfully his time for the full revela-

tion of his will and development of his loving purpose."

"Mother, I guess I have been a fool to be so rattled by this rumor which now seems incredible. But this thing touches me in a tender place. I have hitherto been contentedly occupied with the musty tomes of my office library. But somehow my heart isn't there any more. Mother, one hopeful word from her ruby lips would be more prized by me than all the ponderous volumes ever written."

"Love makes use of hyperbole in lavish measure, my son."

"I find myself constantly saying:

"'The love in my heart is as strong as the hills
And as deep as the fathomless sea,
Yet pure as the breath of the rose that thrills
The soul of summer with glee.
'Tis fair as the light of the faithful stars
That beam in the boundless blue;
No selfish mote its radiance mars,
And, sweetheart, 'tis all for you.

"'The love in my heart, I know not why,
Nor how it came to be,
But the bliss that is mine no gold can buy,
Since love hath come to me.
O, love, love, love! There's nothing so sweet,
Go search the wide world through,
My heart is so full of it, every beat
Cries out it is all for you.

"'All for you!
Strong and true,
No time the tie can sever,
Till the angels doubt
And the stars burn out,
I am yours, sweetheart, forever.'

This is my nightly song of the soul."

The mother smiled and said: "Love, when it comes, invokes the muse and breathes forth some of the purest and noblest sentiments. The spell is on you which comes, perhaps, to every soul in time. I am glad your heart is in Mabel's possession; she will handle it tenderly. Sterling affords no nobler, sweeter girl."

"Does the world?"

She laughed and said: "Love is not only poetical, but is extravagant in its declarations."

"She is the one woman for me; with her to walk at my side with radiant face; with her to counsel me and cheer me by day, and slumber in my arms at night, my life will be a noble service to humanity."

"Your mother longs for you to have this bliss. God bless you, my son; I believe you are worthy of this noble and beautiful girl, and she is worthy of you. I have watched prayerfully the growth of your mutual admiration and affection; you are possessed of kindred spirits; your natures are happily congenial; you seem moulded for each other, an overruling Providence has so shaped your beings that they will readily blend into a single beautiful life picture. I believe you were born to be mated."

Arthur's eyes were full of tears. He kissed his mother fondly and went out a happier man. He did not go to Thornton.

CHAPTER V

At the end of eight weeks Mabel's visit terminated, and with a somewhat heavy feeling about her heart she began to pack her trunk for her return home. Her heart almost sank within her when her lively imagination pictured out what might be before her. There were times when she felt that she did not have the courage to go home. But she had committed her way unto the Lord and trusted him for grace to do and to endure. She took an affectionate leave of her aunt and cousin; and, with hearty thanks for what the Lord had done for her while at Thornton and earnest prayer for help in the future, she stepped into the old stage coach which rolled and rattled off toward her home. The journey was made in silence. A stranger sat opposite her; but she seemed not to see him. Only now and then did she appear to see the beautiful scenes through which she passed and on which she looked. Her mental vision was focused on scenes in Sterling that passed vividly before her in succession. She compared her state of mind going to Thornton with her state of mind returning. There was a wide contrast. Then the surface was placid because of peace and satisfaction; now it was turbulent with conflicting emotions. But there was an undercurrent of joy deeper than all depths that worlds are too poor to buy.

She arrived home just as the town clock was striking

three. Her father and mother came out to meet her, but not with wonted eagerness and joy. She thought on the whole she was received rather coolly, but was not surprised. She kept her mortification hidden, however, and in spite of a heavy heart tried to smile as sweetly and appear as cheerful and pleasant as usual.

At an early hour she made her toilet as perfect as practicable not to appear to do so, for she was secretly expecting Arthur to call, as she had informed him when she would get home. But Arthur did not put in an appearance. This greatly perplexed her. But she assumed a nonchalance not at all peculiar to herself. If he could be alienated for so slight a cause and without one word from her in palliation of her supposed crime, he was surely not what she had taken him to be and she would give him up as cheerfully as possible. But she was sick at heart as she brooded over her surroundings. She longed to have a good cry, but dreaded for her mother to find her in tears.

On the following day Mabel was violently assaulted by her parents and reproved in a way that made the blood rush to her cheeks at first, but afterwards caused her to weep profusely.

"Mabel," said her mother harshly, "we wish to know why you left the Christian church and joined that ignorant sect and thus brought disgrace on us all. To think you would do as you have done after your father and I have spent so much time and money on you is almost incredible. It is a shame and disgrace! I have no patience with any such doings. I have been sorry a thousand times I ever let you make that visit, but I never dreamed it would come to this. It will be a long spell before my consent is given for you to go again."

She grew heated as she proceeded and the words burned down deep into Mabel's soul.

"Yes, my daughter," added Mr. Clement, "we had no thought of your being so foolish. We supposed our child had more common sense than to be weaned so easily from the true church to one holding doctrines so palpably wrong. I have often heard it said we do not know what will become of our children; but I could never have been persuaded that my daughter would be instrumental in bringing so much trouble and disgrace to our home."

During these speeches Mabel's heart was half the time in her throat and her eyes full of tears; but at the last with a tinge of indignant pride on her cheeks and her eyes kindling she replied:

"Father, I am truly sorry that I am the occasion of so great distress and disgrace; it pains me very much to know I have caused you both great trouble instead of being as I wished a source of happiness to you. I hope you will forgive me and allow me to share your blessing and have your love as I have during all my life."

"Nothing will satisfy us but your reclamation from error," he responded.

"Father, I can never be a member of the church to which you belong. Nothing was harder than to take the step I did; but I took it advisedly, solemnly convinced that it was a duty I owed to my Savior. What I did was done with the understanding that if it cost me every friend I had I would have to lose them."

"There is absolutely not a single reason for doing what you have done, and it is nonsense for you to talk in that pious style."

"Father, I am very sorry you believe me so silly and weak as to be capable of acting as I have without a reason; but, if you will grant me the privilege, I am persuaded I can present some valid reasons for changing my church relationship."

"Very well," said Mr. Clement, "you will be permitted to expose your ignorance and weakness tonight, as Dr. Stanly means to call and see what can be done for you. Now you can go to your room, if you wish."

To say that Mabel was mortified is not sufficient. Language can hardly portray her feelings as she arose and went to her room. It was the first time she was ever ordered out of her father's presence. She threw herself on her bed and sobbed out her great sorrow before the Lord.

She lifted up her heart unto the hills whence cometh all our help. This upward look strengthened her. She felt an internal peace deep as ocean and a consciousness that her Lord was with her and would stand by her in all future emergencies.

The whole of the afternoon was spent in prayer and the study of the Scriptures. Misgivings would often rush into her mind, but she would re-examine her proof-texts and thus reassure her mind. Plain Scripture and prayer were the antidote of all her fears and doubts. In her great anxiety she wished to be with God and the Bible. It was here alone she felt strong and hopeful in view of the coming struggle to vindicate the course she had taken and which was now the talk of the unsympathizing people of the town.

CHAPTER VI

The afternoon wore away, the noise of business was hushed, and night settled down on the little town.

At an early hour Arthur came in and called for Mabel. To her great joy he seemed as glad to see her as if she was not a Baptist. He apologized for not calling the evening before by saying he had been suddenly called off on legal business.

"But what does this mean?" he inquired as he observed Dr. Stanly and several others walk in. The servants had given out the report that Mabel would show her reasons for joining the Baptists to Dr. Stanly. Many got hold of the rumor and made it convenient to drop in to see the family till there were at least a dozen.

"It means," Mabel replied, "I am to be examined as to my reasons for joining the Baptists."

"What! Are they going to work on you so soon?"

This went unanswered as the crowd walked in and, after customary greetings, took seats. During the lull that followed a strange looking piece of humanity appeared at the door and began searching for a seat. He seated himself in a retired part of the room. He wore green spectacles, had a sharp keen visage, was very crooked and a perfect stranger. Evidently he was interested some way in the matter to be investigated. His dark, piercing eyes, weird appearance and his un-

expected and abrupt entrance made him an object of more than ordinary curiosity.

For sometime the audience sat in silence, looking first at the stranger and then at one another. Dr. Stanly broke the silence by saying: "Well, Miss Mabel, we have all heard of your joining the Baptists and would be pleased to have a friendly talk with you about the matter. Knowing your intelligence we believe you have reasons for leaving us and would like to become acquainted with them. Have you any objections to a friendly talk?"

"None whatever, Doctor," replied Mabel. "It will afford me great pleasure to converse in such a manner on this subject."

"Well, to be plain, what are your reasons for leaving the Christian church?"

"Pardon me, Doctor, but I cannot call your church or denomination the church of Christ," said Mabel.

"Mabel!" cried her mother in utter astonishment.

"Why not?" asked the Doctor, smiling.

"One reason is that it is too young," she replied. "Christ's kind of churches has existed over 1800 years; your kind began about 75 years ago under the leadership of Alexander Campbell."

"Doctor," said Arthur, "what have you to say about this? My understanding has been that we restored primitive Christianity, the true church had slipped from its foundation, apostatized and was never restored till the reformation under Mr. Campbell."

"That is correct," said the Doctor. "Christianity had become so corrupt and had so many things mixed up with it that it was not at all like it was in the beginning. Mr. Campbell wrought for the establishment

of pure gospel churches in the world. He called upon the people to return to the original gospel and order of things; and the churches he founded were the first purely gospel churches that had existed for centuries."

"But," objected Mabel, "Christ declared, 'I will build my church and the gates of hell shall not prevail against it.' Matt. 16:18. This cannot mean less than that churches like the model church founded by our Savior would exist through all future ages. Now it cannot be that there has ever been a time, since his first church was set up, that he has had no true churches in the world. If so, then the gates of hell have prevailed. We conclude from Christ's own words that his cause has never failed and that there have been a succession of churches holding all the doctrines and practicing all the ordinances that are necessary to make true churches of Christ. The line of true churches still exists and will to the end of time."

"It is impossible," replied the Doctor, "to ever establish a theory so absurd. Take your own denomination—you cannot trace the name of Baptist back 300 years."

"Our claim," replied Mabel, "is that there have never ceased to be Baptists from the days of John the Baptist and Jesus down to the present time. Not the name Baptist. Christ's followers have been called by many names. They were called disciples first. The name Christian, which is now generally applied to the Savior's people, occurs only three times in the Bible, and Peter is the only inspired writer we are sure ever applied this name to the disciples."

"Do you utterly discard the name then?" inquired the Doctor. "How then will you trace and prove a succession from Christ and the apostles?"

"There is no great importance attached to a name," replied Mabel. "Most names which the Lord's people have worn for the last 1,800 years originated with some person, place, practice or circumstance. Many of them were given by our enemies as is probably true of the name Christian. It is not a name, but a set of principles and practices that the student of church history looks for. And what we maintain is that there have always been a people holding the leading principles now held by Baptists, a people that were Baptists in principle, practice and polity, since the organization of the first Baptist church by our Savior. J. Newton Brown in Rel. Encyc., p. 188, says, speaking of Baptists: 'Christians of these sentiments have existed in every age.'

"Joseph Belcher, as quoted by Ray in Baptist Succession, says: 'It will be seen that Baptists claim the high antiquity of the commencement of the Christian church. They can trace a succession of those who have believed the same doctrine and administered the same ordinances directly up to the Apostolic Age.' (Baptist Succession, Pages 17 and 18.)

"In his debate with Mr. McCalla Alexander Campbell says: 'From the Apostolic Age to the present time, the sentiments of Baptists and their practices of baptism have had a continued chain of advocates, and public monuments of their existence in every century can be produced.' This is strong testimony from a strong man who spoke not unadvisedly and who believed he could prove what he said."

"That is very strange language to come from the founder of the Christian church," said Arthur. "I

am puzzled to know why he started another line of churches, another denomination."

"Because all Christians had gone wrong doctrinally; there was not a church on earth that held faithfully the doctrines and ordinances of the gospel," said the Doctor.

"Then the Savior's promise had failed," replied Mabel.

"How many denominations were there in the beginning?" asked Arthur.

"There was only one," replied the Doctor. "There should be only one now, and there would be only one if false teachers had not misled the people."

"It is clear to my mind," said Arthur, "that there should be but one denomination and that men must be to blame for all the rest. I cannot believe it to be the will of the Lord for all these conflicting denominations to be. He simply permits this state of things like he does many other evils. These schisms and divisions that distract Christendom must be unscriptural and must weaken the cause of Christ in the world. So I conclude no man ever had any scriptural authority for originating a denomination in addition to the one Christ started."

"Of course," replied the Doctor, "an organization of Christian disciples, holding the doctrines of the New Testament and practicing his ordinances as Christ through the Scriptures delivered them unto us, must be a church of Christ."

"That seems plausible," responded Arthur; "but it seems Christ founded a church in his day and declared it would continue through all time; that the gates of hell should never prevail against it. As has been stated this cannot mean less than that churches like the one he

founded would obtain through the ages. Now it strikes me that Mr. Campbell ought to have hunted up these churches instead of founding another denomination. He was a great man, but like all others he was imperfect and made a mistake here, for the Scriptures speak strongly against schisms and divisions."

At this the Doctor flushed and bit his lip in great perplexity. The spectacled man snickered, pulled at his chair and appeared delighted.

"That argument is not sound," said the Doctor, "for it is impossible for any of the denominations now extant to prove they have continued from the days of the apostles."

"But I must believe," replied Arthur, " that in some part of the world there is a sort of churches that has continued since the days of Christ. If I do not believe this, I am compelled to believe that Christ spake falsely and I dare not believe that."

"The true church began in the days of Abraham," said a Methodist in the congregation.

"How about that, Miss Clement?" inquired Arthur.

"God has always had a people in the world," she answered, "from the days of righteous Abel; but he never had a church during the first 4,000 years of the world's history such as he has had since the days of Christ. His churches now are composed of regenerate, spiritual people. To the Jewish church, so called, belonged all Jews, good and bad, righteous and unrighteous, regenerate and unregenerate. There was no line of demarcation purporting to show a distinction in Jewish character—separating the saved from the unsaved. But at the end of 4,000 years Christ came and called the saved to separate themselves from the

unsaved. He organized them into a church, such as there had never been before. Hypocrites got into that first church; but it was composed of persons who claimed to be regenerate, and by baptism professed to be penitent believers in our Lord Jesus Christ. Jesus organized only *one* church, a model church, and the apostles founded others built exactly like the pattern set by their Divine Master; that is, local congregations in each community where they labored. There was only one kind of churches; but men have organized hundreds of different kinds. There are said to be nearly 1,000 denominations, or sects, or churches, each claiming to be the church of Christ and modeled after the New Testament order. Rev. T. DeWitt Talmage is represented as saying: 'There is as much difference in the sects as between light and darkness, as between heaven and hell.' Surely the present state of things is all wrong—an unmitigated evil."

"When were these churches founded, and who were their founders? Does history inform us?" inquired Arthur.

"Certainly," replied Mabel. "With your permission I will point very briefly to the origin of the largest denominations as it is revealed in history.

"The Roman Catholic church is the oldest of these human organizations. Scripture foretold that there would be a great apostasy. (See 1 John 2:19.) This began to develop about the middle of the third century. Corrupt elements crept into the churches till gradually the corrupt and the pure drifted apart and the corrupt formed an alliance with the state, or secular government about A.D. 312. The Church of Rome did not spring into existence all at once; it took the work of

centuries to develop the great corrupt political system. The Greek Church, after long struggle in the Church of Rome, became a distinct organization about A.D. 500. The Lutheran church was founded by Martin Luther, 1525 A.D. and bears his name. The Church of England has for its founder Henry VIII., King of England. It is called in the United States the Episcopal church and originated A.D. 1530. This church is daughter of the Church of Rome, having come out of it. The Presbyterian church was established A. D. 1541 by John Calvin, a learned French Catholic, who repudiated the supremacy of the pope and established himself at Geneva in Switzerland. This is another daughter of the Church of Rome. The Congregational church was founded in the North of England by John Robinson, a great and good man, in the year 1602. The Methodist church was started by a Mr. Morgan and John Wesley as a society. It seems they did not dream in 1729, or for many years afterward, of founding a church, but a society in the Episcopal church. But their society finally developed into the Methodist Episcopal church. It was in 1784 it became independent of the Episcopal. It calls itself the Methodist Episcopal church, because it came out of the Episcopal church and because its founders adopted the Episcopal form of church government. So it is the daughter of the Episcopal and granddaughter of the Church of Rome. The Doctor's church was established by Mr. Campbell in 1827. Secular and church history point out the origin of all churches except the Baptist; and I have been led to believe these are the true churches. Rev. William Slack, formerly a Presbyterian, in his 'Reasons for becoming a Baptist,' says: 'The King of Holland appointed Dr. Ypeig, pro-

fessor of theology at Groningen, and L. J. Dermont, his chaplain, to prepare a history of the Dutch Reformed church. These learned historians, in writing their history, which appeared in four large volumes, devoted one chapter to the Baptists of Holland and Germany. They say: 'We now see that the Baptists, who were formerly called Anabaptists, and in latter times Mennonites, were the original Waldenses, and who have long in the history of the church received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the gospel through all ages.' ''

The Doctor had manifested much impatience during this statement of the origin of the church and now exclaimed:

''Nonsense! That bigoted, close-communion sect is no more the Christian church than the Church of Rome.''

''Well, whether that is so or not,'' replied Arthur, who was after the truth, ''I cannot say, but one thing I am certain of, the churches thus pointed out with their history all told cannot be truly scriptural churches, because they are 1,500 years too young, besides differing so in faith and practice.''

''All this argument is to no purpose,'' asserted the old Methodist, ''it is a waste of time and ammunition. The various denominations are different branches of the church of Christ. There are true Christians in all of them and it does not matter where one belongs if his heart is right.''

''Do the Scriptures teach that the church of Christ has branches?'' inquired Arthur.

"They do not," replied Mabel. "Individual Christians are branches in Christ, the true vine. If the brother believes what he says, he ought to be as willing for one to join the Baptists as the Methodists. But he is not."

"Oh, yes, I am," replied the brother.

"It is hard to believe that," said an auditor.

"I am reminded," said Dr. Markham, who always saw the funny side of things, "of an old colored Methodist preacher who held a meeting, had some converts, and, at the close, said: 'Now you young folks hab gone and gib your hearts to de Lord and got your sins forgib'n; now you ought ter jine the church—some branch uv the church. It don't matter which branch you jine. Now I'll open the doors ub the churches while de singers sing. Ef you want ter jine the Methodist church, take dis seat; ef you want ter jine de Baptist, take dat.' They sang and nobody came. The old man restated the matter, telling them they ought to jine some branch of the church, it did not matter which branch. Then they sang again, but no one came to join. The old preacher's patience broke down and he exclaimed: "Why don't you jine? I know what you mean; you're goin' to sneak roun' and jine dat Baptist church! Dar'll be blood shed ober dis ting yet 'fore it's done wid!' "

This theory created laughter and brought the branch theory into disrepute. The Methodist brother was silent. He knew he believed it did make a difference what denomination one joined and dared not again deny it.

Mr. Tibbs remarked: "If all the denominations are branches of the church of Christ, it is marvelous

that they bear so many different kinds of fruit."

Arthur inquired: "Doctor, can you tell us the age of the Baptist church?"

The Doctor hesitated, stammered and said: "No, but I am sure it is no older than some of the rest. But this is not the way to find the true church—for there are true and false churches as well as true and false Christians. If we wish to find the church of Christ, let us find that organization that holds the truth and nothing but the truth, that takes the Bible and throws all creeds and confessions of faith to the moles and bats. I am sure the Baptists cannot be that church, for they discard one of the cardinal, vital truths of the gospel."

The Doctor was chagrined and he grew warm, sarcastic and positive as he proceeded.

"What is the chief and vital error of the Baptists to which you allude, Doctor?" inquired Mabel.

"Why, they miss wholly the *design* of baptism," was the bold and emphatic reply.

"Suppose," said Mabel, "we let the truth or falsity of the churches we each represent be decided by discovering by a study of the Scriptures which holds the scriptural design of baptism."

"Agreed," said the Doctor. "If we do not hold the Bible design of baptism, I will confess I do not belong to the church of Christ."

The Doctor smiled, cleared his throat (he seemed to have a catarrhal trouble) and moved up his chair nearer. Nothing was plainer to him than that his church was right here.

"It will be necessary then," said Mabel, "in the first place for you to state plainly the design of baptism as held by your church."

"Do not say my church; I have no church; say Christ's church," said the Doctor.

"Excuse me, Doctor, that would be yielding all the ground for which I contend. If I could do that, believe the church organization to which you belong is the church of Christ, I would be compelled to come back to you, for yours differs so much from the one I have connected myself with that they cannot both be Christ's churches. As you object to my manner of speech, I hope you will not become offended if I call it by a name applied to it by others, i.e., Campbellite. I verily believe this the most appropriate, but I would not mind calling it the church of the Disciples. I do not think you have any right to monopolize the name Christian which belongs to all denominations in common. There is, however, really very little in a name. 'That which we call a rose by any other name would smell as sweet.' So I hope you will bear this name without offense during the discussion."

"Well," said the Doctor pleasantly, "you may use the word with the distinct understanding that I do not admit its appropriateness."

"I think," said Arthur, "it will be wise to adjourn this matter over to another night. We can't get through with it tonight; and I believe it will require several nights."

"Very well," added the Doctor, "besides, others may wish to hear the discussion and we ought to give them an opportunity to hear."

The Doctor wished everybody to witness the dexterity with which he exploited his scriptural views. Meeting was adjourned till the next evening.

CHAPTER VII

The large parlor was almost uncomfortably filled by 8 p.m. All present the evening before were on hand and a number of others ventured in, eager to hear. All were welcomed and seated.

"I am glad to see such a goodly number present to hear this discussion," began the Doctor. "It is a large theme, and if you are ready we had better proceed."

"Well, Doctor, suppose you state the design of baptism," said Mabel.

The Doctor then cleared his throat, straightened himself up in his chair and made the following statement: "The Christian church holds that *the design of baptism is in order to the remission of sins;* that it is essential to pardon, justification and salvation. Do you deny?"

"I do," replied Mabel; "but we must examine the writings of other Campbellites to see if they agree with you. Since your people contend that they have no creed, we must look into the utterances of the learned, the standard bearers among them to see what they teach on this subject. The Campbellite theory is that baptism is a condition precedent of the remission of sins; in baptism sins are remitted, sinners come in contact with the blood of Christ in baptism, etc. The first preachers of this denomination all agreed that baptism was essential to salvation. They universally taught that the soul

is not secure till after baptism and contended that every one must be baptized before he can have any scriptural assurance of pardon, any solid hope of heaven. Mr. Campbell, as quoted by Ray's Text Book on Campbellism, p. 239, says: 'If being born of water means immersion, as clearly proved by all witnesses, then remission of sins cannot, in this life, be received or enjoyed previous to immersion.' With this agrees Rev. Moses Lard: 'We maintain that the sinner, though a believer, is still required to repent and be baptized in order to the remission of his sins, and, consequently, that they are not remitted before and without baptism.' Campbellism Exposed, p. 256. Mr. Campbell also teaches that baptism is the line between the saved and the unsaved. 'On the one side they are pardoned, justified, sanctified, reconciled, adopted and saved; on the other they are in a state of condemnation.' When the denomination was first launched the preachers and people all believed that baptism was indispensably necessary to pardon and salvation."

"That is true," added the Doctor. "And we still teach as we began."

"There are some who demur to this teaching now," said Mabel. "There has been in the denomination a healthy reaction and the doctrine of baptismal salvation is repudiated by them."

"If so, I am not one of them," replied the Doctor. "We still believe as Moses E. Lard and Mr. Campbell taught, that without baptism the sinner cannot be born again, cannot be in Christ, cannot have his sins remitted, cannot be cleansed, cannot be saved."

The Doctor made these remarks pleasantly and con-

fidently, as if perfectly satisfied these views are scriptural and easily sustained.

"Yes," replied Mabel, "baptism in your view is the great catholicon, the panacea, without which everything else is nothing. But I wish to call attention to the testimony of Dr. Hopsen, a learned and eloquent man, bold and outspoken. In the 'Living Pulpit,' page 281, is his sermon, accepted and published as representing the doctrinal sentiments of the denomination, entitled, 'Baptism Essential to Salvation.' He says: 'Essential is that which is not only very important, but indispensably necessary.' So, according to Dr. Hopsen, *baptism is indispensably necessary to salvation—so essential that there can be no salvation without it.* Again, on page 288, I read: 'The application is easy. The Savior in his wisdom and goodness—and all his acts were both wise and good—has seen fit to suspend the forgiveness of the sinner upon the three conditions, Faith, Repentance and Baptism. A full compliance is necessary to salvation, according to the statute governing the case; the wilful neglect of a solitary condition will work deprivation of the blessing sought. These three conditions are in the law. The promise is made to depend upon full obedience to the three. They equally possess the element of a condition precedent, and, in this sense, are equally essential.' There is no ambiguity about this language. It is as plain, as transparent as sunshine. As there can be no pardon without repentance or faith, so there can be none, absolutely none, without baptism. On page 300, however, he makes the matter, if possible, still plainer. He asks: 'But will I be damned if I am not baptized?' He answers that question with the word *certainly.* He says: 'Certainly.

Why not? It is the blood of Christ that really washes away sin. We come to the blood, in the death of Christ, through faith and repentance and in baptism.' Mr. Campbell and Mr. Lard both teach the same doctrine."

"You are certainly gifted," said the Doctor, in setting forth the views of the Christian church with reference to the design of baptism. I cannot comprehend why you have been so particular to become acquainted with these facts. Certainly this is what we have always taught—that baptism is indispensably necessary to pardon and salvation; and that the man who fails to obey the Lord in baptism is unpardoned and unsaved, whatever else may be true of him. To dispute this is simply to display one's ignorance of the past history and faith of the Christian church."

"It is necessary, Doctor," said Mabel, "that I know what Campbellites teach before I can show their teaching is contrary to Scripture. But let me call your attention to one more fact. In John 3:5 we have these solemn words of our Savior: 'Verily, verily, I say unto you, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' Now all Campbellites say that 'born of water' means baptism."

"Right again," interrupted the Doctor. "We all together agree here and universally interpret 'born of water' to mean baptism. This is why we put so much stress on baptism. Some contend that only the Spirit and his work are necessary to salvation; but here we see it is impossible for anyone to enter the kingdom of God without baptism."

The audience was startled here by the strange guttural voice of the spectacled man indignantly expressing

disapproval of the Doctor's statement. As he said with a voice that sounded like it came out of the grave, "It is false," the ladies shivered like a ghost had touched them. He twitched his chair vigorously, bent still further forward and fixed his piercing eyes angrily on the Doctor, who shrunk from that merciless gaze as from the stare of a skeleton. The Doctor bit his lip and was silent. The silence was broken by Mabel.

"The passage will come up for discussion; the thought I wish now to bring out is this: As all Campbellites teach that 'born of water' means baptism, and as our Savior has solemnly assured us that none can enter the kingdom of God without being 'born of water,' therefore it follows conclusively, indisputably, that Campbellites believe and teach that it is utterly imposible for anyone to be saved without baptism. If this means baptism (as Campbellites believe and teach), then to say that one can be saved in God's kingdom without baptism is *blasphemy—it is giving the lie to the Savior.*"

"That is true," added the Doctor. "Whenever one admits that 'born of water' means baptism, it is utterly absurd for him to talk of pardon and salvation without baptism. This we all do from Mr. Campbell down. Mr. Campbell says 'the Holy Spirit calls nothing personal regeneration, except the act of immersion.'" (See Camp. Exposed, page 250.)

"The matter is now settled positively," said Mabel, "that Campbellites believe and teach that none can be *pardoned, saved* or *taken to heaven* without baptism."

"That is freely admitted," said the Doctor. "All know we hold this doctrine tenaciously."

"And hence," added Mabel, "Campbellites believe

that all Pedo-Baptists—Presbyterians, Congregationalists, Methodists, etc., will be lost—will never get to heaven."

"That is none of our lookout," said the Doctor. "If they neglect one of God's commands and are damned for it, surely we are not to blame."

"Certainly not," replied Mabel; "if the Bible warrants us in saying they are all damned for not being baptized, we cannot help it, of course. Baptists do not believe this, however, and I only wished to bring out the fact that the Campbellite theory shuts them all out of heaven. And, Doctor, do you not teach that to be saved one must intelligently and in full faith be baptized in order to the remission of his sins?"

"Certainly," replied the Doctor.

"Well, no Baptist was ever so baptized; so they, too, are all lost."

"Do not misrepresent us," said the Doctor; "we believe Baptists miss the design of baptism, but we believe they will be saved."

"Thus you believe," said Mabel, "two things that flatly contradict each other."

The Doctor bit his lip in silent embarrassment. Mabel went on:

"I wish you to notice that some of the quotations we have made show that Campbellites believe and teach that *baptism is equally essential to pardon and salvation with repentance and faith.* Now is this true according to the Bible? No! I say emphatically, no. To the law and to the testimony. Jesus says repeatedly: 'Except ye repent ye shall perish.' Luke 13:3-5. Now where is the Scripture that says 'Except ye are baptized ye shall perish?' Where? It is not to be found

in the Bible. Jesus says: 'He that believeth not is condemned.' John 3:18. Where does the Bible say, 'He that is not baptized is condemned?' Nowhere. Jesus declares, 'He that believeth not shall be damned.' Mark 16:16. But where did Christ or any apostle ever say, 'He that is not baptized shall be damned?' This was never said by anyone but a Campbellite, or Roman Catholic, or some one close kin to them. Jesus has taught us expressly that if persons fail to repent and believe they cannot be saved, or shall be damned; but never did they say that men cannot be saved, or shall be damned, because they are not baptized."

This speech had a telling effect, for it seemed strong presumptive evidence that baptism does not sustain the same relation to pardon and salvation that repentance and faith do. The spectacled man seemed to be in an ecstacy. Mr. Clement looked hopefully at the Doctor. All others seemed dumb with astonishment. The Doctor looked confused and was evidently trying to relieve himself by curling his mustache rapidly around his finger. But ere the Doctor could recover from his embarrassment, our heroine proceeded as follows: "Campbellites believe and teach that the best people in the world will be damned, if they are not baptized. But I hear the mingling voices of millions of Congregationalists, Methodists, Presbyterians and Baptists, flatly contradicting this Campbellite theory and stoutly and confidently declaring the Bible teaches that persons are pardoned and saved the moment they penitently believe in Jesus. And Charles Haddon Spurgeon, perhaps the greatest gospel preacher since Paul, declares that Popery is a lie and baptismal regeneration is a lie, a lie so palpable he does not see how anyone with

brains can teach it. Who are right? Are Campbellites right and all the rest of us wrong? Or are we right and Campbellites wrong? To the law and the testimony. What saith the Word of God?"

"Yes, my friends," said the Doctor, "that is what we want—what the *Bible* says. Not what men say, but what God says. Let the Word of God speak—speak out in meeting. A silent witness never proved anything."

"Well, I do hope we will all take unhesitatingly what the precious Bible says," said Mabel. "The first inquiry we should make, and for which we should seek a Bible answer, is this: *Who is a proper, or scriptural, subject for baptism?* This I presume we will agree is a *penitent believer*—one who has repented of his sins and believed, or trusted in Jesus."

"Do not invert the gospel order," said the Doctor. "Faith precedes repentance."

"Where?" asked Mabel. "In your theory, Doctor, not in the gospel. The New Testament places repentance first."

"Why that is unreasonable," replied the Doctor. "How can a man repent who does not believe?"

"Doctor," replied Mabel, "we are not to be governed by reason now, but by the Bible. I have placed it where the Bible has fixed it, and there you must let it stay if you are willing to abide by the Word of God. I know that all Campbellites put faith before repentance and so preach it, but when we come to the Bible we find they *invert* the order to make it fit their theory. There are just four places in the New Testament where repentance and faith or believing come together, and *invariably repentance comes first.* See Matt. 21:32, Mark 1:15, Acts 20:21 and Heb. 6:1. Thus Jesus says:

'Repent and believe the gospel.' Was Jesus wrong? Paul preached 'repentance toward God and faith toward our Lord Jesus Christ.' Was Paul wrong? And is the Bible wrong?''

''The Bible says,'' emphatically affirmed the Doctor, ''that he that cometh to God must believe that he is. Heb. 11:6. Now how can one come or repent who does not believe this? The thing is an utter impossibility.''

''It is a pity, Doctor, that Jesus and Paul did not have you to instruct them as to the order of repentance and faith,'' replied Mabel. ''Certainly if any person in the world infallibly knows which should precede the other, it is the Great Teacher himself, and he said: 'John came unto you in the way of righteousness and ye believed him not; but the publicans and the harlots believed him; and ye, when ye had seen it, repented not afterward, *that ye* might believe him.' Matt. 21:32. And Mr. Wilson, the eminent Greek scholar, translated it, 'Yet you, having seen it, did not afterwards repent, *so as to believe* him.' This settles the order beyond all controversy, making repentance necessary to faith. But your mistake, Doctor, is about the nature of faith. None believe or teach that persons repent before they believe there is a god; but one may believe that, believe there is a heaven and a hell, believe all the facts of the Bible, and yet not have faith *in* Jesus. To believe in the *existence* of Jesus is a faith that devils have, and wicked men on earth and lost men in hell have. This is not the faith that trusts Christ. I have heard tell of a man that was excluded from the church for not believing in the devil. Now the church did not want him to have any confidence in the devil, or trust the devil for anything; he was simply required to believe *there is a devil* and be-

cause he did not he was excluded for heresy. Now as one can believe there is a devil and not trust him, so one can believe there is a Jesus and not trust him, yea, even hate him. But all the faith you require is to believe Jesus is what the Bible represents him to be. Devils and wicked men believe as much. But the faith the Bible and Baptists require is a faith that *trusts,* that works by love, Gal. 5:6, and purifies the heart, Acts 15:9. This faith that works by love and makes the heart pure never precedes repentance. A Baptist once preached repentance before faith and was followed by a Campbellite preacher the next Sunday. He changed the order and ridiculed the Baptist position. The Baptists came back, brought up the four passages that show the order of repentance and faith, and then told the Campbellites if they would produce one passage where faith comes first, he would leave the Baptists and join them. This put a seal of silence on their lips. Now, Doctor, if you will produce the one instance, I will give the matter up. Can you?"

The Doctor reluctantly shook his head.

"Well," continued Mabel, "the matter is settled. You must abide by the Bible and give up your untenable, unscriptural theory. Let us thus unite on the Bible, and when we get through we will be together."

Mabel had made a dead shot here and all felt it. It was evident the matter was settled, and settled by the Bible. None could dare invert the Bible order after this and thus set himself against Jesus and Paul. While this matter was being discussed there prevailed a death-like stillness. Many felt the life of Campbellism was at stake. When our heroine concluded her argument, the spectacled man tugged at the posts of his chair, rubbed

his hands vigorously and grew several inches taller. Mr. and Mrs. Clement were dumbfounded; they had no idea Mabel knew so much, nor did they ever dream such things were in the Bible.

"Now, Doctor," asked Mabel, "are we agreed that a *penitent believer* is a scriptural subject for baptism?"

"Yes—yes—I think so," was the reply. "We all teach the sinner to—to—believe and repent, or repent and believe, as the case may be, before he is baptized."

"Let me quote a passage or so," said Mabel, "to be certain we are on Bible ground. Jesus said: 'He that believeth and is baptized shall be saved.' Mark 16:16. This shows the last step men take before baptism is to *believe*. 'And the eunuch said, see here is water; what doth hinder me to be baptized. And Philip said, if thou believest with all thy heart, thou mayest.' If this thirty-seventh verse is Scripture, nothing could be plainer. See Acts 8: 36, 37. The Samaritans believed and were baptized. Acts 8:12. The Corinthians believed and were baptized. Acts 18:8. So the *last* thing a sinner is to do before being baptized is to *believe*. The next thing to do is to learn what is the condition of the believer; what is his state or standing before God. Let us find out this and then we can know whether to baptize him in order to his pardon and salvation."

"I propose," said Mr. Clement, "that you postpone further discussion till tomorrow night as it is getting late."

This was agreed to by the Doctor and the crowd dispersed.

Arthur lingered to assure Mabel that he heartily indorsed all her positions so far. He was enthusiastic

and encouraged her to contend for what she believed the Bible taught. Mabel retired to her room and fell upon her knees and thanked her heavenly Father for light and grace and help through the evening's discussion, and prayed for help in the future. She also prayed that her parents and Arthur might be converted, if they were not.

Mr. and Mrs. Clement did not talk much. Astonishment closed their lips, tied their tongues and set the wheels of thought to rolling rapidly.

Those that were there to listen chatted freely when on the streets. Some said Mabel was wrong; some contended she was right; but all admitted she was intelligent and logical and that she had beaten the Doctor badly on every point. The Doctor felt heartily ashamed that he had allowed a young girl to plunge him into difficulties from which he could not extricate himself. He determined to be better prepared for the future. The spectacled man glided out almost imperceptibly, having nothing to say to anyone.

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There were three persons belonging to a lower grade of society who attended this discussion very promptly throughout. They were honest, clever people, but very reserved. They were on hand each night and looked and listened with both eyes and ears wide open. These persons were Brother Morgan, the tanner, and his wife, and George Turner, the butcher's son. They did not talk at Mr. Clement's, but the moment they got out to themselves they began a lively conversation. Mr. Morgan was a tall, lithe, stalwart fellow, high-cheeked, raw-boned and well-muscled. He always had an opinion and was always very positive. He prided himself

in his supposed orthodox opinions which he expressed sometimes very darkly, but always very positively. His wife, a little, lean, cadaverous woman, who had to be dressed up in heavy feminine habiliments to cast a shadow, had unbounded confidence in the veracity and judgment of her husband. George Turner was accustomed to go over at night and smoke with Mr. Morgan and hear him tell of the wonderful feats of his life. He also believed whatever Mr. Morgan affirmed.

"Mr. Morgan," said George, after adjournment had permitted them to get out to the pavement, "what do you think—that is to say—of all that argument?"

"Why I think," replied Morgan, "that that girl's talk is all stuff—absolute stuff. What's the use in foolin' away time in dolin' out that nonsense to us who are posted in Scriptur'? Yes, I tell you positively it's nonsense, perfect nonsense."

"Yes, Jeems, fur course it is nonsense," said Mrs. Morgan.

"Of course," said George, "you must be right—that is to say—you're bound to be right."

"Right?" queried Morgan, "uv course I'm right. Tell me that our church is not Christ's church? Tush! Tush. Why, I've got arguments that come a surgin' up in my mind that positively can't be overthrowed. I'm not a man as talks much, but I know, positively know, some things; and I can prove—the fact is I know I'm right and it follers as a logical sequence she's bound to be wrong."

"Certainly, Jeems," chimed Mrs. Morgan; "the girl don't know nothin'."

"And then," continued Morgan, "this puttin' gospel truths out of jint by changin' them around—why, pos-

itively it's orful. To my mind, it takes a deal of brass to argue repentance comes before faith. Now I'd be a fool, George, positively a fool, to hitch in the horse behind the kyart."

"Fur course, Jeems," said his wife.

"And yet," continued Morgan—and he stopped, laid his hand on George's shoulder and looked him in the face—"that's jist what that girl's adoin'. Tell me repentance comes before faith. Fiddlesticks! Haven't I read the Bible? Didn't my mother give me a Bible? And don't I know how it reads? I studied that book before that girl was born and there are arguments in my mind—the fact is I know I'm right and it follers she's literally bound to be wrong, George."

"I never saw nuthin' plainer nor that," said George. "You've perfectly illumernated the subjec.' I never hearn nobody preach on it; but you've made it plainer than a sermon, so plain I think I could see it; that is to say, with one eye shut."

Here they parted and went home in fine spirits.

CHAPTER VIII

The day had been lovely and the night was charmingly pleasant and beautiful. The moon walked up into the heavens majestically, shedding forth her soft light; and the stars, as if eager to begin their vigils, early took their stations and began their nightly twinkling. The nocturnal luminaries never shone more brilliantly from the deep canopy of heaven, and the night was never more inviting, or cheering to heart of man.

The sound of business had not died away, and the hum of voices was still on the streets of Sterling when little groups of men and women were seen wending their way to the capacious mansion of Andrew Clement. One of the principal topics of conversation during the day had been the discussion of the differences between Baptists and Campbellites by Dr. Stanly and Mabel Clement. The rehearsal by those who were present of matters debated the night before created a lively interest. Many came, and many more desired to come; but they feared they would be counted intruders. So they remained at home, hoping to hear rehearsals the next day. The house was well filled, there being between thirty and forty present. One of this number was Brother Jones, a man of fifty, rather sedate, particularly reticent in public, but seeming a little less taciturn than usual, observing as he took his

seat: "I thought I'd drop in and discourage all that's wrong and indorse all that's according to the Bible and the Bible alone."

We need not look all around the room; but may observe that Mabel, Arthur, Mr. and Mrs. Clement all filled their respective places. Mabel was calm, but oppressed with a deep sense of her responsibility and weakness. The Doctor was evidently hopeful that the discussion would prove more pleasant and successful on his part than on the previous night. The spectacled man had glided in almost imperceptibly and was all expectation.

"I believe," said Arthur Manly, eager for the discussion to begin, "the question for us to consider tonight is this: What is the state or condition of a penitent believer, whom we settled on as a scriptural subject for baptism."

"Yes," modestly responded Mabel.

"I must confess," said Dr. Stanly, "that I cannot see anything in that question to require so much time. I can, I flatter myself, answer that question in half a minute."

"It is really unfortunate, Doctor," said Mabel, "that you cannot see any more in the question than you do. But I hope you will give us your answer to the question first."

"My answer," replied the Doctor, "is this: The penitent believer has complied with two of three requirements that are equally essential to salvation, or pardon; and hence is in a fair way to be saved; but he is still in a state of condemnation, because there is one condition indispensably necessary to salvation (by which I mean pardon), that he has not yet met. I am sure

this is a Bible answer; but if you can give one differing from this and sustain it by the Bible, I shall be most happy to hear you."

"I shall certainly give an answer very unlike yours; and I believe I can sustain it by the Bible," responded Mabel.

"Move off, then," replied the Doctor, "and remember you will be required to give a 'Thus saith the Lord' for every assertion you make; for, while we most heartily accept all in the Bible, we just as heartily reject all not found in it."

"My heart's sincere desire and prayer to God is that we may unhesitatingly receive all that we find in the Bible and reject all doctrine not found in it," said Mabel.

"That's exactly right," said Brother Jones; "now hand out to us what's in the Bible and we'll joyfully take it, for God's Word is sweet."

"My answer," said Mabel, "is this: The penitent believer is pardoned, justified, saved, righteous, has eternal life, has the love of God in his heart, has a pure heart and is adopted into the family of God."

"*Mirabile dictu!* My stars! he does not lack anything. Why didn't you take him on to heaven," exclaimed the Doctor. The audience were astonished and in amazement looked into each other's faces. The Doctor moved his chair uneasily; the spectacled man rubbed his hands in rapture; the rest almost held their breath to hear what was said next. Mabel replied to the Doctor: "We will get the believer into heaven by and by, Doctor; he is certainly on his way there and will get there without fail. In the meantime God has much for him to do. Let us take this penitent believer, the only scriptural subect for baptism, down to the river and

baptize him. Now, just before Dr. Stanly leads him down into the water to administer the ordinance to him, we open the Bible to find what his condition is before God, so that we may know what to baptize him for."

"Baptism is not necessary at all," said the Doctor, "if what you say is true."

"It certainly is not necessary," responded Mabel, "to do what you claim for it. But to go on. *What is his condition before he is baptized?*

"1. *His sins are remitted.* To the law and to the testimony, if we speak not according to his Word, it is because we have no light in us. (Is. 8:20.) If I do not prove it I do not ask anyone to believe it. My first proof-text is found in Matt. 9:2. 'They brought to him a man sick of the palsy, lying on a bed; and Jesus, seeing their faith, said unto the sick of the palsy: Son, be of good cheer; thy sins be forgiven thee.' This same case is spoken of by Mark 2:1-12. Here it is demonstrated, if possible, still more clearly that this man was pardoned on condition of faith. In v. 5: 'When Jesus saw their faith he said unto the sick of the palsy: Son, thy sins be forgiven thee.' Jesus continued in verse 10: 'That ye may know that the Son of man hath power on earth to forgive sins'—in order that they might know he had power to forgive sins and did then and there pardon the palsied man, Jesus commanded him to rise, take up his bed and go into his house. The cured and pardoned man then rose up before them all, rolled up his bed, and, with unbounded joy, rushed off toward his home to happily surprise his friends. Now this man's sins were forgiven on condition of faith, and hence without baptism, for all this took place before he was baptized."

"But it seems this man was pardoned because his friends believed," objected Mr. Clement.

"I think it mainly points," said Mabel, "to the faith of his friends, and teaches us that Jesus will save our friends if we trust him to do so with a faith that works as theirs; but the sick man also believed, for none can be pardoned without faith, since Jesus says: 'He that believeth not is condemned,' and 'shall be damned.'"

"It is as clear as a mathematical demonstration," said Arthur, "that this man at least was pardoned on condition of faith, and hence before and without baptism."

"Doctor, why don't you say something in explanation of these passages," said Mr. Clement impatiently.

"Pshaw! pshaw!" said the Doctor, "I am astonished that it is so easy to pull the wool over your eyes. All this argument has nothing whatever to do with us or our dispensation. That man was pardoned under the *Jewish,* not the *Christian* dispensation. The first Christian baptism was administered on the day of Pentecost. It was then that baptism was established as the law of pardon; and since that day no one has ever been pardoned without it. Why take examples before Pentecost to show how God now pardons sin? Such conclusions are wrong, because the premises are wrong; it is mere sophistry and is easily exposed. Let us have proof on Pentecost day, or after it." Dr. Stanly said this with much sarcasm, struggling to put on a bold front, endeavoring to cower his fair opponent by a great show of courage and confidence. But she was calm and undaunted; hear her reply:

"Very well, Doctor, I shall, at your suggestion, pass beyond Pentecost. I meant to call up two other pas-

sages that, I think, prove that sins were pardoned during the Savior's personal ministry on condition of faith without baptism. They are Luke 18:14 and John 8:24. But I shall pass them by as you are so anxious to reach Pentecost. But allow me to expose at least one error in your speech. You say the reason persons were pardoned during the Savior's personal ministry without baptism is that baptism was not administered. Doctor, your theory drives you to this. It is unfortunate that you never read that Jesus made and baptized more disciples than John (John 4:1-2), and that Jesus and his disciples came into the land of Judea and there he tarried with them and baptized (John 3:22). These passages prove that baptism was administered in connection with Christ's ministry and by his direction. Who will dare say this was not Christian baptism?"

She paused, but none dared; so she proceeded as follows:

"Jesus made them disciples first, pardoned and saved them; and afterwards they were baptized. This shows your position is untenable, because utterly unscriptural and false. But now we pass beyond Pentecost. I mean to show that faith (with what necessarily precedes it, of course,) is the condition of remission or forgiveness. Let us open our Bibles at Acts, chapter 10. We learn here that Cornelius was anxious to be saved. While he was praying an angel was dispatched from heaven to say unto him: 'Send for Peter, who shall tell thee words whereby thou and thy house shall be saved,' (Acts 11:14-15.) God at the same time prepared Peter to quit his prejudices against the Gentiles, so that when the messengers from Cornelius came for him he was ready to go. He went on purpose to tell them *what to*

do to be saved. Let us notice closely, then, what he said. If God has sent an inspired apostle to tell an unsaved man what to do to get rid of, to be saved from, his sins, we should be all attention. Arriving at the house of Cornelius, Peter found quite a number assembled to hear a man appointed by God to tell the people just how they are to get rid of their sins. They never had heard; this was the first gospel sermon any apostle ever preached to Gentiles. I imagine it created quite a stir in the neighborhood. They were there to learn *how to be saved from their sins.* And Peter was there to tell them how. What did he tell them? ——"

"Why, he told them," interrupted the Doctor, "of Jesus the Savior, told them they must believe in him, and then baptized them and they were saved."

"Be patient, Doctor," replied Mabel; "we are not ready for baptism yet—keep out of the water; we will get there in due time. Peter was sent of God to tell them how to be saved; he told them about Jesus of Nazareth, about his life, his death, his resurrection and that he is ordained of God to be Judge of quick and dead. He then said 'To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.' (Verse 43.) If this language does not show that the believer, the person we are about to baptize, has the remission of sins, then I defy the Doctor and the world to produce language that will show a point beyond which sins are pardoned. It plainly teaches that when one believes he shall have the remission of sins. Thus the believer is a pardoned man."

"What will you do with baptism, then?" asked the perplexed Doctor.

"We are now ready for baptism, Doctor," said Mabel; "first pardon, then baptism."

"It is not true," replied the Doctor, angrily, "they had to be baptized in order to receive remission ere they got rid of sin! This is universally taught in the Word of God."

"Well, Doctor," inquired Arthur, "how do you explain the text? Do you give an unqualified contradiction to Peter and all the prophets? If so, I shall certainly believe them rather than you. This is all new and strange to me; but we in the outset agreed to abide by the Bible, and I for one mean to believe what it says, for it cannot lie. Let God be true and every man a liar."

"There are three plain truths in the text we all ought to notice," said Mabel. "First, pardon comes through the name of Jesus. There is no other name given under heaven or among men whereby we can be saved. Second, the believer is the person who obtains this pardon or remission. Third, this fact (that the believer shall receive remission of sins) is testified to by Peter and all the prophets. Learned men tell us there are twenty-one prophets. Now, just think of twenty-two credible witnesses all standing up in the court house and bearing witness to one fact. Why, if the court house was packed full of people, everyone would go out perfectly satisfied that their testimony was true. Well, here are twenty-two (including Peter) truthful witnesses, all inspired of God, and hence infallible, rising up in different ages of the world and bearing witness to one fact, viz.: that believers shall receive remission of sins. How any man, or set of men, can have the hardihood

to deny it, after all this heavenly testimony, is more than I can divine."

"That's so," said Brother Jones; "that's so, sure, though I never knew it before."

"Why, my brother," said the Doctor, impatiently, "are you so silly as to take in that stuff?"

"Well, parson," replied the irate brother, "you may deem me silly if you please for takin' in that stuff; but as it's Bible stuff it must be real good, and I mean to take it in—so there, sir."

"If Peter had held the doctrines we hold," said Arthur, "he would have told them to be baptized for—that is, in order to—the remission of sins."

"Peter did tell them on the day of Pentecost," replied the Doctor.

"Yes, but here he is telling a people for the first time how to be saved from their sins; and yet he does not tell them they must be baptized. Sent of God to tell them what is necessary to salvation, he is as silent as the dead about baptism in order to remission. Peter was a poor preacher, if baptism is essential to salvation; for he just told the people to believe and they would receive remission of sins. According to the doctrine we hold and teach, what Peter said is absolutely false."

"Peter was not a Campbellite preacher," said Mabel; "he would have told Cornelius he could not be saved without baptism. I never heard a Campbellite preacher tell sinners how to be saved but what he told them they must be baptized. Do they not invariably preach that baptism precedes pardon?"

"That's so," said Brother Jones, "that's so, sure."

"Well, were they not baptized on this occasion?" asked the Doctor.

"Yes, Doctor," said Mabel, "but not till they had believed and were pardoned. Now, we know they believed, for the gift of the Holy Ghost was poured out on them, and this was never given to unbelievers. Here is the whole thing in a nutshell: 1. They heard. 2. They believed. 3. Their sins were remitted. 4. The Holy Ghost fell on them, imparting the gift of tongues. 5. They spake with the tongues and praised God. 6. Peter, discovering this, said: 'Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we?' This verse settles the question indisputably; the way is so plain that the wayfaring man, though a fool, shall not err therein."

"I believe," added Arthur, "I am willing to rest my salvation on the truth of your position."

"Before this argument is dismissed for others," added Mabel, "I wish your attention to Acts 26:18. In this chapter Paul told Agrippa how he was converted; how he was on the way to Damascus with authority and commission from the chief priests; how Jesus appeared unto him to make him a minister unto the Gentiles, saying: 'Unto whom now I send thee, to open their eyes and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them that are sanctified by—by—by baptism!' Nay, but I quoted it wrong. If it just said by baptism it would be unspeakably plain, but it does not say it. If it did say that the Gentiles receive forgiveness by baptism, all Campbellites would be as familiar with it as with Acts 2:38. But since it does not it is to them a strange and unfamiliar text. Now how did Jesus tell Paul that the Gentiles were to receive forgiveness

of sins? How? Hear the words of the ascended Son of God: 'That they may receive forgiveness of sins and inheritance among them that are sanctified by faith.' Thus Jesus says we are to receive forgiveness by faith; but bold, bald Campbellism declares, contradicting the Word of the Master, that though a man have faith he cannot have pardon without baptism. I do think this text is plain enough for children—plain enough for all who are willing to accept the pure, unadulterated Word of God as revealed in the Bible."

"That's so, sure," said Brother Jones.

Dr. Stanly was not a little chagrined; but, as he did not see how to evade this home-thrust at his much-cherished and loved system of theology, he bit his lip, concealed as far as possible his vexation and was wisely mute.

"I wish to know the meaning of 'sanctified,'" said an auditor.

Arthur examined the lexicon and replied: "It means separated, consecrated, cleansed, purified, etc. And the expression, 'inheritance among them that are sanctified,' means portion or heritage among the cleansed, purified, etc.—that is, among the people of God. According to this passage the believer not only has the forgiveness of sins, but is put on an equal footing with God's cleansed, purified people, having common inheritance with them. I think this passage caps the climax."

"Before this subject is dismissed," said Mabel, "I wish all to notice the testimony I have arrayed to establish my position. I have given the plain and positive, unambiguous, unequivocal testimony of *Jesus, Matthew, Mark, Paul, Peter, and all the prophets.* They

all testify that the believer standing on the bank of the river ready to be baptized is pardoned—is in a state of forgiveness. He who says the penitent believer is not pardoned contradicts all these heavenly witnesses. But now I am ready to establish the same fact expressed by a little different phraseology. Shall I proceed?"

"I want it distinctly understood," replied the Doctor, "I do not admit your conclusions, do not believe what you have said."

"Of course not," said Mabel, "if we all believed what these witnesses say we would be united."

"I think this point is settled beyond dispute," added Arthur. "You may as well proceed."

"Go on," said Brother Jones.

"I call attention, then, to the fact that the penitent believer is one who is in a saved state," Mabel proceeded. "This means about the same as the first fact proven; but, as the Bible puts it in this form, let us study it thus together."

"Well, I wonder what will come next?" inquired the Doctor. "Saved indeed! Why, I am not saved yet—persons are never saved while on earth. We are saved in heaven, not on the earth. I say let us put more reason and common sense into this discussion or close it."

"We are not governed by reason and common sense particularly," replied Mabel; "we are trying to discover what the Bible teaches. If reason and common sense agree with the Bible (which I verily believe) we follow their leading; if they do not, we forsake them. You say, Doctor, that you are not saved yet; I really hope better things of you, for I have ever loved you and have believed what you said unhesitatingly, simply be-

cause I believed you knew and was a man of veracity. But I want more now than bold assertion. I, however, was in the Campbellite church without salvation; and it is possible that you, Doctor, are in the same destitute condition, but I hope not. But you say persons are not saved on earth, but in heaven. That is something new to me. You are wrong here. If persons are not saved on earth they will never get to heaven to be saved there. I thought Jesus came to earth to save; according to your theory, he might as well have remained in heaven. The fact is Jesus saves people on earth and takes them to heaven, because they are saved. You contend, however, that none of your flock are yet saved; I really fear there is much truth in what you say."

"I do not mean," replied the Doctor, "that my people are not in a state of pardon, but our salvation is contingent till we reach heaven. God forbid that I should be so self-confident as to assert that I am now saved, or that it is absolutely certain that I will get to heaven. It is blasphemy."

"Have the Savior and apostles spoken of persons being saved while on earth?" inquired Arthur.

"They have," responded Mabel. "'Thy faith hath saved thee,' said Jesus to a poor, sinful woman. (Luke 7:50.)"

"Then that settles the controversy," Arthur replied. "Now we want you to prove that the penitent believer is saved; give us your proof-texts."

"Well," said Mabel, "I shall group my proof-texts. Here they are: 'Thy faith hath saved thee.' (Luke 7:50.) 'Lest they should believe and be saved.' (Luke 8:12.) 'Thy faith hath saved thee.' (Luke 18:42.)

'Believe on the Lord Jesus Christ and thou shalt be saved, thou and thy house.' (Acts 16:31.) 'It is the power of God unto salvation to every one that believeth.' (Rom. 1:16.) 'It pleased God by the foolishness of preaching to save them that believe.' (1 Cor. 1:21.) 'By grace are ye saved through faith.' (Eph. 2:8.) 'Receiving the end of your faith, even the salvation of your souls.' (1 Peter 1:9.) I have given eight proof-texts. I might give more; but these are sufficient. Any one of them sustains my position; and as I am fortressed by so much of God's truth, of course I shall not be routed and driven from my intrenchments. The texts are not ambiguous. I think anyone endowed by nature with a sound mind and a moderate share of common sense can see that they utterly demolish Campbellism. Now let us notice the first text, Luke 7:50. It was spoken to a woman that was a sinner, evidently a bad woman. She wept profusely, washed the Savior's feet with tears, wiped them with the hairs of her head, kissed them with her lips and anointed them with precious ointment. Jesus said unto Simon, in whose house he was: 'I say unto thee her sins, which are many, are forgiven.' He then said unto the woman, 'Thy sins are forgiven.' But how Jesus? how did she obtain forgiveness or salvation? Was it by baptism? No! for Jesus said unto her: 'Thy faith hath saved thee.' Now there is no room for mistake here. This passage from the lips of God's own Son, who is the Savior, teaches as plainly as language can that this woman was saved, not by baptism, but by faith."

"That's so," said Brother Jones, "that's so, sure. I think I'd despair of makin' it plainer than that."

"This is no way of learning what the design of baptism is," said the Doctor. "Why don't you come to the discussion of baptism?"

"We agreed to first inquire into the status of the penitent believer," replied Arthur, "and we must get through with it. If we find what is the character of the subject of baptism, we shall then be better able to decide what baptism is for."

"I hope the Doctor will not grow impatient," added Mabel. "Let us thoroughly ventilate the subject, give it a most patient and penetrating scrutiny. Our salvation may depend on it; and we should be candid and thorough."

"That's right and fair," added Brother Jones.

"Now," continued Mabel, "let us notice the second text, Luke 8:42. It is the language of the Master in the Parable of the Sower. He represents the devil taking away from the hearts of men the truth which they hear, and for what? *'Lest they should believe and be saved.'* This passage is simple and easily understood. Suppose that Jesus had represented the devil as hindering persons lest they should be baptized and be saved. Would not Dr. Stanly think this a capital proof-text? Verily, he would think it one of the most transparent in the Bible, letting in a flood of golden light on how to be saved! But it does not say that. Jesus says lest they should believe and be saved, teaching us if they believe they will be saved."

"I object to your text and your logic," said the Doctor. "It is true none can be saved without believing and, equally true, none can be saved without baptism. The believing leads on to baptism."

"The evident object of the devil," replied Mabel,

"is to prevent *believing,* for he knows if men believe they will be saved. But, lest we be tedious, let us hasten on and pass over some of the proof-texts in order to get beyond Pentecost, for I have been listening for the Doctor to accuse me of being in the Jewish dispensation. I wish to show that this doctrine runs through the New Testament like a rich vein of gold. Let us examine Acts 16:30, 31. Soon after Paul and Silas came to Philippi a certain damsel who was a soothsayer began to follow them, crying: 'These are the servants of the Most High God who show us the way of salvation.' She did this many days and thus announced the fact that these were God's servants sent to show unto the people the way of salvation. Perhaps a few believed it, many doubted or disbelieved it. But when the earthquake unbarred the doors, knocked off the shackles, loosing all the prisoners, and the jailer looked all the existing facts in the face, he firmly believed that soothsayer told the truth. This led him to fall at their feet a convicted sinner, sorrowing that he had thrust them into the inner prison and made their feet fast in the stocks, thus sinning against them and God. Trembling like an aspen leaf, he brought them out and said: '*Sirs, what must I do to be saved?*' Paul and Silas knew how to answer that question; and as they did answer it, of course, their answer was *correct.* Surely none can doubt this. Their answer was full, complete, lacking nothing. They told him all it was necessary for him to do. What was their answer? '*Believe on the Lord Jesus Christ and thou shalt be saved.*' The only thing they told him to do was to *believe;* and they declared if he did he would be saved. Now there is no possible way to misunder-

stand or avoid this. It is so plain that children can readily understand it."

"That's so," said Brother Jones; "that's so, sure."

"Now let me show you," said Dr. Stanly, "that your theory will not hold water. According to what you propound as the Bible plan of salvation, it is not necessary for the sinner to repent; all you require of him is just to believe. I think if you will tie a few grains of consideration to your theory it will be utterly demolished by the weight of its own absurdity. Who ever heard of a sinner saved without repentance? Yet this your theory drives you to, and you argue it with might and main."

"It is very strange, Doctor," replied Mabel, "that you talk thus. Pardon me, but if you would put a few grains of remembrance into your mind you would not make such statements. We have proven by the Bible that repentance is necessary to faith—that it ever precedes faith. Repentance and faith are not only sacred duties, but are inseparable graces wrought in the heart of the Holy Spirit. Now the jailer had to repent in order to believe. Why did not the inspired apostles tell him to repent? Evidently because he was then repenting—at that moment his soul was swayed by the power of penitence, of sorrow for sin. See how he sprang in, trembling, fell at the feet of the apostles, brought them out of the prison and said: 'Sirs, what must I do to be saved?' Who can doubt his penitence? The apostles, seeing he was filled with penitential sorrow, told him to do what yet remained (the only thing that did remain) for him to do in order to his salvation. They told him to believe, and declared he should be saved. Now, Doctor, if you support your theory you

must flatly contradict and falsify the two inspired apostles. Who are right—Campbellites or Paul and Silas? Both cannot be right; this is out of the question. Of course the apostles are right."

"If the apostles had taught the doctrine that we teach, Doctor," said Arthur, "they certainly would, in answering that question, have said, 'Believe and be baptized.' If a poor sinner, trembling under a sense of sin, should fall at your feet and inquire, 'What must I do to be saved,' what answer would you give him?"

"Why, I would tell him to obey the Savior, comply with his requirements, believe, repent, confess and be baptized for the remission of his sins," replied the Doctor, positively.

"Then you and the apostles hold theories that are at war with each other," said Arthur; "for they gave no such instruction."

The Doctor bit his lip and twisted his mustache as if he meant to tear it all out by the roots. The spectacled man twitched his chair tremendously and the stoop would have gone quite out of his back, had his body not sprung forward in shape of a curve that he might fasten his piercing gaze more clearly on the face of the mortified Doctor. The stare was bold almost to impudence and the Doctor fairly wilted under it.

"If Paul and Silas had been Campbellites," added Mabel, "they would have told the jailer that there was not a shadow of hope for him without baptism—that he must be baptized or he could not be pardoned, saved or enter the kingdom of God. This Campbellites

all teach and always teach. But the apostles did not teach this: so they were not Campbellites."

"That's so, sure," chimed Brother Jones.

"Give us the next texts, then," said Arthur, laughing good-humoredly.

"I put two passages together, because they are alike so far as the point we are discussing is concerned: 'It is the power of God unto salvation to everyone that believeth.' Rom. 1:16. 'It pleased God by the foolishness of preaching to save them that believe.' 1 Cor. 1:21. These passages teach that the gospel leads persons to believe. This is true; men cannot be saved without a knowledge of the gospel. They also teach that it is the good pleasure of God to save as many as believe. It does not say to everyone that believeth and is baptized. Paul never said such a thing in his life. No! it remained for a very modern and a comparatively small denomination to make this belief the principal dogma of their teaching and to expect the world to receive their arbitrary dictum readily and feel hurt if they do not. But I need not try to simplify these passages; they are amply, sufficiently plain. Without note or comment they support my proposition and utterly demolish the main pillar of the Doctor's creed."

"My creed is the New Testament," said the Doctor. "This is all the creed I have."

"We all claim to have that; and I am showing you do not have it, but teach a theory, which is your creed, that is at war with the New Testament. Here is another passage on the point in debate: 'By grace are ye saved through faith.' Eph. 2:8. The Revised Version renders it, 'By grace have ye been saved

through faith.' The Twentieth Century New Testament, 'You have been saved through your faith.' The Em. Diaglott, 'You have been saved through the faith.' The text teaches three things: 1. We are saved by grace wholly. 2. We are saved now—saved on earth. The past perfect tense is used here. Hence all these translations quoted, except King James', say, 'Have been saved.' Just remember the Doctor's position about being saved only when we get to heaven. 3. We are saved through faith. Faith is the channel through which salvation flows to us. One more passage and I have done: 'Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.'' 1 Peter 1:8, 9. The Em. Diaglott renders verse 9: 'Obtaining the issue of the faith—even your salvation.' Now these passages fully sustain my proposition, *the penitent believer is saved.* This fact is as plain as daylight to all unbiased, unprejudiced minds. If we are willing to accept the Word of God unchanged, unmodified, unqualified, the passages I have quoted ought to carry conviction to our judgment.''

''I would hate to risk my hope of heaven on faith without baptism,'' said the Doctor. ''He who disregards the commands of the Son of God, hazards his immortal soul! The fact is, he cannot be saved and all the argument, or rather sophistry, of earth cannot make him so.''

''You wrong me, Doctor,'' replied Mabel; ''we do not rest our hope of heaven upon our faith; but by faith we place all hope upon Jesus. By faith we wholly trust in, rely upon Jesus for salvation. Nor

do we disregard any command of our Savior. We labor as diligently and faithfully as you to keep the commandments; but we do not try to save ourselves, as you do by keeping them. Obedience to them is not essential to salvation, but to *duty.*"

"Jesus says, 'Ye are my friends if ye do whatsoever I command you,'" said the Doctor. "If we do not keep them we are his enemies. Baptism is one command and we cannot be the friends of Jesus till we keep it."

"As soon as we become friends of Jesus," replied Mabel, "we obey him, and this obedience proves we are his friends. You say we are not friends till we keep his commands. Which? Baptism? Why select that? Why not select some other of the many? I dispute your statement. We are not to obey while enemies, but after we become friends and because we are such. If we refuse to obey we prove thereby we are not the friends of Jesus."

"It is getting late," said Arthur, "and we had better adjourn till 8 tomorrow evening, and then proceed with the discussion."

This seemed to meet the approbation of the company and in little groups they were soon wending their ways homeward, some chatting freely, others silently pondering what they had heard and wondering what would come of it.

Arthur and Mabel were left in the parlor sitting on opposite sides of the room. He rose, crossed the room, and sat down by her side. He took her not unwilling hand in his and said: "Mabel, I marvel at your knowledge of the Scriptures and the consummate skill with which you handle them. I cannot understand how you

so readily meet objections, expose fallacies, and so clearly, forcibly, irresistibly explain the Scriptures in sustaining your positions, that there is really nothing to be said on the other side. How is it to be accounted for?"

"God helps me," she said, while the tears flowed down her beautiful cheeks. She never looked so beautiful to Arthur as then. A celestial light shone in her face. "I owe much," she continued, "to my aunt and cousin; but God helps me in answer to prayer. O Arthur! what a joy to pray!"

"I fear I do not understand the business of prayer," said he. They were choked with emotion. He kissed her hand and went silently out.

CHAPTER IX

On Friday evening the crowd was larger than ever, the large parlor and hall being filled to their utmost capacity. There was an eager, nervous anxiety that produced silence.

"I believe we are still to inquire into the condition of a penitent believer," said Arthur. "Is this correct, Miss Clement?"

"Yes, there are other things to be said," replied Mabel.

"Proceed, then," said the Doctor. "I am anxious to get to the design of baptism."

This produced a ripple of pleasantness and relieved the sense of oppression on the little assembly.

"I hope, Doctor," said Mabel, "when we get to that we will have things in such a shape there will be scarcely anything to say."

"I will risk having much to say on that fruitful theme," he replied. "So go ahead with your fixing up your candidate for baptism. I must say it takes a sight of fixing."

"It is our purpose," said Mabel, "to see how the Bible, how Jesus and the Apostles, have fixed him up. I have shown he is pardoned and saved. The next thing I have to say about the penitent believer in Jesus is this:

"3. *He has eternal life.* If this cannot be proven

by the Bible it should not be believed. But if the word of God teaches it, we dare not reject it. In John 3:14, 15 is the language of Jesus to Nicodemus: 'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.' The serpent was lifted up in the wilderness when the Israelites were bitten and dying. God's plan was for the bitten Jews to look and be healed. *Everyone that looked, lived;* all who refused, died. So Jesus, God's remedy for sin, was lifted upon the cross. And God's plan is for sinners to believe on him (i.e., look by faith), and have eternal life. According to the text all who believe, live—have eternal life. This is true to the illustration. The Jews did not have to look and then do something else ere they were healed. No overt act came in between the looking and being healed; they were healed the moment they looked. So it is not believe and do something else. All who believe have eternal life—have it the moment they believe. He who says that the believer has aught to do ere he has eternal life, adds to what the Savior says. The same truth is taught in the next verse: 'For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life.' Here Jesus avers the same great truth, that the believer is the character upon whom God is pleased to bestow the gift of eternal life. God declares that believers shall not perish, but shall have eternal life. This is as plain as infinite love can make it. It is plain enough; we do not wish it plainer. John the Baptist in his notable testimony to his Master declares: 'He that believeth on the Son hath eternal life.' John 3:36.

John does not say he will have, but he *has*—he already has life. Jesus also solemnly says: 'Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation; but is passed from death unto life.' John 5:24. Where is Campbellism in the face of such Scriptures as these? It vanishes like darkness before the rising sun. Jesus again avers in one of his most important discourses: 'This is the will of him that sent me, that everyone which seeth the Son and believeth on him, may have everlasting life.' John 6:40. Our heavenly Father deliberately willed that the believer should have everlasting life. Can we say he shall not have it till he has done something we fancy is necessary?"

"Not what we fancy is necessary," said the Doctor, "but what God's Word says is necessary."

"Where does it say one cannot have life till he is baptized?" inquired Mabel. "Nowhere. The idea of baptizing a dead man to bring him to life is as unscriptural and ridiculous as burying a dead man to make him alive. He must have life before he is baptized. Now, let me show the design of John in writing his gospel: 'These (things) are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in him.' John 20:31, Revised Version. This is too plain for comment. The best comment is simply to repeat the text. There is no room for doubt after this. But before I close I must pass beyond Pentecost and record the testimony of Luke and Paul. Luke says: 'As many as were ordained to eternal life believed,' simply because this was the one thing necessary. Paul says: 'For this

cause I obtained mercy, that in me first Jesus Christ might show forth all long suffering, for a pattern to them which should hereafter *believe on him to life everlasting.*' See Acts 13:48 and 1 Tim. 1:16. Thus Luke and Paul, as well as John, remember the words of Jesus: 'Verily, verily, I say unto you, he that believeth on me hath everlasting life.' John 6:47. Here now I rest my argument. My position is impregnable. If anyone thinks I have not proven fairly by the Bible that the believer has eternal life already begun in his soul, I shall be glad for him to show it.''

There was a hush for a quarter of a minute. Mabel had gained her point. Her position was so strongly bulwarked with glittering passages of Scripture, not even the Doctor had courage to attack it. The painful stillness was relieved by the spectacled man, who performed his odd maneuvers, as usual, looking at the Doctor as if he felt that he was vanquished irrevocably. Brother Jones spoke first:

''It seems you've proved it mighty plain; and I don't think anyone can disprove it: so I accept it, sure.''

''I believe,'' said Arthur, ''you have proven that the penitent believer has pardon, salvation and eternal life. Do you propose to prove him in possession of other blessings?''

''Oh, yes,'' responded Mabel, ''there are several other blessings that belong to the believer that I wish to mention. It is true they differ but little from those already named; but as there is a shade of difference, or a different way of expressing the same great fact, I want the matter so developed. Now to proceed. The penitent believer is:

"4. *Not condemned.* The whole world is guilty before God, and hence the world is condemned. But as soon as one believes in Jesus he is pardoned and hence not condemned."

"I will not allow that bold assertion to be true," said the Doctor. "I admit it seems the believer has life before baptism; but he is not justified; he is still in a state of condemnation. Baptism in obedience to the Savior's command is the door through which we pass out of the state of the condemned into that of the uncondemned. Hence all that are unbaptized are in a state of condemnation. The assertion you make is wholly unwarranted by the Bible."

"I shall prove what I have affirmed by the Bible," Mabel confidently responded. "I shall not put my word, Doctor, against yours, but the Savior's word, which is backed by and clothed with all the authority heaven can give. Pardon me, Dr. Stanly; but if you have contradicted the Savior, his words are true and you are mistaken. Hear the words of Jesus: 'God sent his Son into the world not to condemn the world, but that the world through him might be saved . He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.' John 3:17, 18. Excuse me, Doctor, but you have flatly contradicted what the Savior has here said. You say the believer *is* condemned; Jesus says he is *not* condemned! Whom shall we believe? This is why I left the Campbellites and joined the Baptists, friends. Consider whether I acted wisely or not. I notice the Twentieth Century New Testament renders verse 18: 'Those who believe in him escape condemnation.' Be-

lieving is not only the door, but it is going out the door—passing out of condemnation into justification."

"Parson," said Brother Jones, "the Baptists are right in this particular also, and we are wrong, sure."

"Nonsense," said the Doctor, not noticing Brother Jones; "everyone not warped and twisted out of shape by prejudice knows you not only acted prematurely, but without judgment or reason—in fact, foolishly. Let me give you a key for Scripture interpretation that will knock your favorite theory of salvation by faith into flinders."

"Give it, Doctor," said Mabel curiously.

"Well, here it is," replied the Doctor. "*Faith includes baptism.* Baptism is a part of our faith, and no man has faith without baptism. Here is the disentanglement of this problem, which seems so difficult of solution to many. As men cannot have faith without baptism, so they cannot have pardon without baptism."

The Doctor looked triumphant, as if he felt he had scored a good point, and the people of his persuasion began to breathe more easily, but were shaky with trepidation lest this apparently strong argument should be rebutted and blown away.

"I thought, Doctor," said Mabel, "that we had agreed that one must be a believer before baptism; that none are scripturally qualified for baptism who do not believe in Christ? This was your position as well as mine. Now you controvert your own position—contradict not only me and the Savior, but yourself as well."

The Doctor flushed; his hand shook; the question was a poser.

"The Doctor's theory," said Mr. Tibbs, "requires considerable turning and twisting to keep the kinks out of it. It is like the Dutchman's snake that

> 'Wired in and wired out,
> And left the mind still in doubt
> Whether the ugly crooked track
> Was going in or coming back.'"

This amused the assembly and added to the distress of the confused Doctor.

"Let us see," said Mabel, "if faith includes baptism. Jesus says: 'He that believeth and is baptized.' Now, according to Jesus, faith is one thing and baptism is another. They are not the same as you contend. You and the Savior for it, Doctor."

"If faith includes baptism," said Mr. Tibbs, "then the commission requires two baptisms; we are required to believe (that means faith and baptism); then we are required to be baptized. There are two baptisms. This is puerile, a subterfuge, an artful dodge, mere jugglery! Let us deal honestly in discussing God's Word."

The Doctor moved uneasily in his chair, revealing a puzzled and perplexed mind, while a cloud of disappointment gathered on the faces of his leading members. By and by the Doctor brightened up, and it was obvious he was coming again. He tossed his head to one side, assumed an air of cool indifference, and replied:

"But the Word of God says the gospel was made known to the nations for the obedience of faith—that is, the obedience that faith leads to; but faith is here called obedience. Faith is obedience, obedience is baptism; therefore faith is baptism, or is vitally connected

with it. This agrees with what James says: 'Faith without works is dead.' There can be no faith without work."

"That is a mistake," said Mabel. "Faith does lead to obedience and to work. But there can be faith without work, true and saving faith. Paul says: 'To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.' Rom. 4:5. To him that worketh not but believeth! Thus Paul says a man can believe without any work."

It would be hard to paint the many conflicting hopes and fears that expressed themselves on the faces of the almost breathless auditors. The spectacled man turned to the wall, put his elbows on his knees, his chin into the palms of his hands, and had a silent but hearty laugh all to himself. All felt that the fair fabric of Campbellism was being steadily demolished. Mr. and Mrs. Clement sat in silent wonder and amazement at the doctrine and their daughter.

"If he is not condemned he must be justified," said Arthur.

"Yes," responded Mabel, "in both the Old and New Testaments the terms 'condemn' and 'justify' are used as opposite to each other. Thus Solomon says: 'He that justifieth the wicked and he that condemneth the just, even they both are an abomination to the Lord.' Prov. 17:15. And Paul declares: 'It is God that justifieth; who is he that condemneth?' Rom. 8:33, 34. Thus if the believer is not condemned he is justified. But I am invading my next argument. The penitent believer is

"5. *Justified.* Of course this means virtually the same as not condemned; but it presents the affirmative

side of the mooted question. The Bible unmistakably teaches that we are justified by faith——"

"That is very true," interrupted the Doctor; "but it is just as unmistakably taught that we are justified by other things. We are said to be justified by *blood,* Rom. 5:9, *in the name of the Lord Jesus,* 1 Cor. 6:11; *by Christ,* Gal. 2:17; *by knowledge,* Is. 53:11; *by works,* James 2:24, and *by grace,* Rom. 3:24, as well as by faith. Now what right have you to utterly ignore all these other things by which we are said to be justified in order to sustain your pet theory of justification by faith, thus exalting faith to an office God never intended it should fill? The fact is you deify faith. You rob knowledge and Christian works and the grace of God and the blood of Christ of honor, in order to put a crown of refulgent glory on the head of faith. Let us render unto each their due and not try to prop up effete theories by distorted interpretations of Scripture."

"Amen!" said Mabel, "so let it be. Persons are said to be justified by the things you have mentioned. So let us search to learn the mind of the Spirit."

"The Spirit has expressed his mind in these passages," replied the Doctor. "He affirms persons are justified in all these ways. Do you dispute it?"

"No! Of course not. But what does he mean? Does justified by knowledge mean the same as justified by blood? Or justified by grace the same as by faith? Answer me, Doctor."

"No—no," said he, hesitatingly.

"Well, tell us what the Spirit means," said Mabel.

"Let me see if you can do it," he replied.

"Very well," Mabel replied. "Persons are justified by *grace;* that is, *grace* was the moving or providing

cause. Grace provided salvation; moved God to give his Son to die for sinners, that hereby they might be justified. Thus men may be said to be justified by grace. Is this correct, Doctor?"

"Yes, that is about right," he replied.

"Then," continued Mabel, "we are justified by blood, by Christ, in the name of the Lord Jesus. These sayings are synonymous—may be used interchangeably. So I take them together. Justified by Christ means the same thing as by his blood or in his name. Here is the procuring cause, the only ground of justification. We must be justified by blood, by Christ, in his name or never! This is the only name given whereby we can be saved. Pardon, salvation, justification must come through that name alone. Am I correct, Doctor?"

"Go on," he said. "I indorse that."

"Next," continued Mabel, "we are justified by knowledge. Now, no one can be justified without a knowledge of Jesus and the plan of salvation. We say the heathen are dying for a knowledge of Christ. We send them the knowledge and by it they are led to Christ as their Savior. Thus they are justified by knowledge. Am I right or wrong, Doctor?"

"Right again," he replied. "Now, advance and give us a correct explanation of justification by faith and works."

"It is not enough," she continued, "that grace gave Jesus to die, that sinners might be justified, and that Jesus shed his blood for the justification of sinners, and that sinners have the knowledge requisite to justification—all this does not actually justify a sinner in God's sight. The justifying merits of Jesus must in some way be received by us, must by some means

be appropriated to ourselves. Here is the office, not of blood, not of grace, not of knowledge, but of *faith.* Faith takes what grace offers through Christ. Faith is the great main through which the water of life flows to thirsty souls, the divinely chosen channel through which God's pardoning, saving, justifying grace flows to the penitent, sorrow-stricken sinner. Faith is the rope that connects the drowning man in the water with the Savior on the shore and by which the Savior saves the sinner. Thus we are justified by faith. Am I correct, Doctor?"

"No, Mabel," he replied, "you are wrong this time, and I can prove it in half a minute."

"Prove it, then, without fail," said Mabel.

"Well, you will find the proof," he replied, "in James 2:24. 'Ye see, then, how that by *works* a man is justified, *and not by faith only.*'"

"It is very true," responded Mabel; "there is a sense in which we are not justified by faith alone, for we are justified by grace and blood, etc. But a sinner is justified before God by faith alone—by faith without any works."

"It is a flat contradiction of the Word of God," said the Doctor with considerable excitement, "and I reject it. You have come to the end of your rope and may as well stop."

"Not so fast and so positive, Doctor," replied Mabel firmly. "I will show you that a sinner is justified by faith *without works.* Turn to Rom. 4:4, 5: 'Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.' Paul is speaking here of justifying

the sinner; and he says: 'To him that worketh not'—that is, does not work at all, does not strike one lick of work, but simply believes without any work, his faith is counted for righteousness. Paul adds, 'David describes the blessedness of the man to whom God imputes righteousness *without works,*' Rom. 4:6. Notice it—*without works.* Again, 'If Abraham was justified by works, he hath whereof to glory, but not before God.' James says Abraham and Rahab were justified by works; but he did not mean they were justified from their sins by works. This would be James versus Paul, Bible versus Bible, and it would make God contradict himself. Paul declares again and again that men are not justified (that is, as sinners) by works. Gal. 2:16. And he solemnly avers men are justified by faith without works, Rom. 3:28. The Em. Diaglott renders it: 'Man is justified by faith apart from works of law.' Works are lopped off and separated and faith stands alone as the means of justification. Thus I have made my point clear to all—sinners are justified by faith *without works.*"

"But you have Paul contradicting James," said the Doctor, emphatically.

"No, no," said Mabel, "rather you have James contradicting Paul. In your great zeal for the doctrines you advocate, you have misinterpreted James. Paul deals with the question: How an unsaved sinner is justified before God, and says it is by faith without works. James contemplates the subject of justification *after* one professes conversion with reference to the inquiry: What kind of faith justifies, and how may we show that we have genuine faith. James 2:14 asks, 'Can faith save him? Yes, faith can save him; every-

one that has ever been saved since the fall (infants and idiots excepted) has been saved by faith. No one was ever saved in any other way. But the Revised Version puts the question thus; 'Can that faith save him?' No! That faith—the faith that does not work—cannot save anyone; it is not the right kind of faith. James maintains that works are the fruit of faith; that saving faith always produces works and the faith that does not produce works is a dead faith: 'Show me thy faith without thy works and I will show thee my faith by my works.' James 2:18."

"I wish to remind you," said the Doctor, "that Paul and James both refer to the same case to prove the doctrines they advocate. Paul refers to Abraham to show justification by faith; James refers to Abraham to show justification by works. Now, I am willing to divide the matter between them and say sinners are justified by faith and works. This is evidently the very best disposal we can make of the case, and I am sure it is the most common sense view."

"I am not willing," replied Mabel, "to leave Paul and James crossing swords and goring each other at all. They do not contradict each other; it is your unscriptural theory that puts them both to the worse and makes their testimony conflict and the one overthrow the other. It is true they both refer to Abraham; but they do not refer to the same act of Abraham. Paul refers to Abraham's believing, and says when he believed he was justified, just as Moses had said he believed in the Lord and it was counted unto him for righteousness. James refers to another act of Abraham which took place *forty years after* Abraham believed. He refers to the offering of Isaac, by which

he *showed* he feared God and had faith in him. Now, according to Moses and Paul, Abraham was a justified servant of God for *forty years,* following where the Lord led and doing what the Lord bade for *forty years,* before he did that by which James says he was justified by works, or by which he showed he had genuine, justifying faith. James' argument shows Abraham made his faith appear, showed he had a live, active, working faith by offering Isaac. So James quotes the very passage Paul relies on as expressing his views: 'And Abraham believed God and it was imputed unto him for righteousness.' The Doctor would make James, not only contradict Paul, but James also—almost in the same breath—declaring that Abraham was justified by faith and then bearing witness against his own statement. A dilemma surely for an inspired apostle to fall into. So there is no discrepancy between Paul and James. When properly understood, they perfectly agree. Doctor, you dare not say that Abraham would not have gone to heaven if he had died during any of those forty years before he offered up his son Isaac?''

The Doctor was disconcerted. He forgot where he was, put a quid of tobacco into his mouth and began chewing vigorously and squirting the juice madly into the polished grate. The spectacled man took occasion, during the momentary lull in the discussion, to whisk his chair and evidence ecstatic delight.

''I see,'' said Arthur, holding the Greek lexicon in hand, ''that justification and righteousness mean the same thing.''

''That is true,'' replied Mabel; ''and I would like all to notice it. The word that in the New Testament is translated justification is the same word that is trans-

lated righteousness. So in New Testament language, if a man is righteous, he is justified; if he is justified, he is righteous. Let this fact be kept in mind, for there are a score of passages that represent the believer as righteous, and that means he is justified."

"Another strong point scored," said Mr. Tibbs.

"Now, I am ready," continued Mabel, "to prove by passage after passage that the penitent believer is justified: 'Be it known unto you that through this Man is preached unto you the forgiveness of sins and by him *all that believe are justified.*' Acts 13:38, 39. 'Even the righteousness of God which is by faith of Jesus Christ unto all and upon all that believe.' Rom. 3:22. 'That he might be just and the Justifier of him that believeth in Jesus.' Rom. 3:26. 'Seeing it is one God which shall justify the circumcision by faith and the uncircumcision through faith.' Rom. 3:30. 'Therefore we conclude that a man is justified by faith without the works of the law.' Rom. 3:28. 'But to him that *worketh not, but believeth* on him that justifieth the ungodly, his faith is counted for righteousness.' Rom. 4:5. These passages are too plain for comment. Read also the following like passages: Rom. 4:3, 23, 24—5:1, 10:4. Gal. 2:16—3:24. Phil. 3:9. These passages are all very explicit and prove conclusively that faith in Christ is the hinge on which turns the justification of a sinner. No one can read these passages, with an unbiased mind, and not believe that the believer in Christ is a pardoned, justified, righteous man. I have noted some twelve or fifteen texts and might find many more. In fact, there are whole chapters that I might read as confirming this doctrine. But, perhaps, no corroboration would more firmly establish my position;

it is a point clearly, indisputably made out. I do not see how any candid man who has read these passages and many others similar to them can doubt that the one who believes in Jesus is justified! The plain truth is he cannot doubt without making God a liar."

"That's so," said Brother Jones, "that's so, sure. I never saw anything plainer. I'm a-thinkin' you'll be the death of the Christian church here, if you keep on, for it's mighty plain you are right."

Though the Scriptures read by Mabel had a crushing effect, the climax was not reached till this blunt speech of the Campbellite brother. Dr. Stanly was so thoroughly disconcerted that he could not rally his failing courage to an effort to hold up his sinking cause. It was amusing at this point to see the triumphant air of the spectacled man, with what sovereign contempt he regarded the tumbling fabric of Campbellism, and the ungovernable joy he exhibited.

"You decide then," inquired an auditor, "that baptism has nothing to do with justification?"

"Nothing whatever," replied Mabel, "except to formally declare one justified."

"Even Mr. Campbell does not put baptism among the things by which sinners are justified," said Arthur. "I am perfectly convinced by the Word of God that persons are justified by faith before, and hence without, baptism."

The Campbellite fraternity were shocked to hear one of their own members speak as did Arthur Manly; but they could not say aught against it, seeing it was sustained by the Bible. It was all very strange. They had been tutored to believe that they themselves were the only people under the sun that were governed by

the Bible and the Bible alone. But lo! Baptist sentiments were being sustained by the Bible and the Bible alone. What a surprise! The Baptists, forsooth, were governed by the Bible as well as themselves! It was stunning to think Baptist doctrines are in the Bible.

The meeting adjourned till 8 the next evening. Although this was Saturday the people were eager to go on with the discussion which was now at white heat. And the town was all agog with the matter. Many felt that their religious foothold was crumbling from beneath them, but were loath to admit it. Mr. and Mrs. Clement slept little, ate little, talked little; but thought a great deal. The Scripture was being fulfilled which says "God chooses the weak things of the world to confound the mighty."

Arthur Manly had about concluded that, while there are real Christian people in the Campbellite church, yet real Campbellism is a set of external rules without spiritual life or power. Mr. Morgan in heart was shaky, but he preserved a bold front. The more his faith was shaken, the more positive were his asseverations.

CHAPTER X

After a busy day and hurried preparation for the coming Lord's day, our congregation was again assembled to hear the discussion. The interest was increasing with every meeting, and the crowd was growing larger in spite of a lack of invitations. Some noticeable additions were several young men and young ladies that ventured in together. They were Mabel's friends and associates who were drawn by what they heard and could not longer remain away. Mabel gave them a glad welcome and furnished them seats where they could hear and take part if they wished.

"I hope Miss Clement will proceed to finish up what she has to say about her penitent believer," said Dr. Stanly; "it will not have any weight with me, but there may be others who would like to hear it."

"The Doctor," said Mabel, good-humoredly, "reminds me of the old woman who said, 'Go on, now, and say what you wish, but, now, mind you, I don't mean to be convinced.'"

"It would be very foolish," added Mr. Tibbs, "to refuse to yield any position that is shown by the Word of God to be untenable. I am slow to believe these things; but am open to conviction by the Word of God. Let Miss Clement proceed."

"I shall now proceed to show," said Mabel, "that the penitent believer in Jesus:

"6. *Has the love of God in his heart.* Paul in Rom. 5:1-5, says, 'Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have *access by faith* into this grace wherein we stand and rejoice in hope of the glory of God. * * * Because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.' Notice, the believer is justified, has access to grace and the love of God is in his heart. Jesus says, 'If ye love me keep my commandments. * * * He that hath my commandments and keepeth them, he it is that loveth me. * * * If a man love me he will keep my words.' John 14:15-23. Again he says, 'Ye are my friends, if ye do whatsoever I command you.' John 15:14. Thus the Savior clearly teaches that we are to keep his commandments (of which baptism is one), not to get to be his friends, but because we *are* his friends: that we are to keep his commandments, not to get the love of God into our hearts, but *because* the love of God has been shed abroad in our hearts already by the Holy Ghost. Paul says, 'The love of Christ constraineth us.' 2 Cor. 5:14. Now, Doctor, I leave it to you to say which you think would be the more acceptable to God: an obedience prompted by a heart filled with love to God, or one coming from a heart that does not love him, but hates him."

"Why, of course, the one prompted by love," replied the Doctor.

"One other question," said Mabel; "which of these two persons would be most likely to obey God, the one that loves him or the one that hates him?"

"Why—why"—hesitatingly replied the Doctor, "of course, the one who loves him; but the sinner must obey the gospel in order to be saved."

"Doctor, will you please tell us what is meant by 'obeying the gospel?'" interrupted Arthur. "I wish to know the scriptural meaning of the phrase."

"Why," said the Doctor, with elevating brows, "everybody knows it means to be baptized."

"Will you give us just one passage where it is said baptism is obeying the gospel, or obeying the gospel means baptism?" inquired Mabel.

"Well, I can't think of one just now," replied the Doctor, lowering his brows; "but baptism is a command and is the embodiment of the gospel, and as we are commanded to be baptized, therefore, when we obey that command we obey the gospel."

"But, Doctor," said Arthur, "that is getting at the matter in a very roundabout way. We are commanded to visit the sick, feed the poor, weep with the sorrowing, etc., etc. Now, if being baptized is obeying the gospel, doing any of these things is equally so."

"The fact is, Doctor," replied Mabel, "baptism is neither obeying the gospel nor the embodiment of the gospel, nor any part of it."

Her auditors were greatly surprised at this statement and uttered exclamations were heard, such as, "Did you ever? Baptism no part of the gospel I wonder what she'll say next."

But Mabel, who came with additional strength and confidence to each meeting, calmly moved her hand and with a smile said, "Be patient, friends; this question is to be settled by the Bible, and I propose to give a thus saith the Lord for every statement I make, whether Dr. Stanly does or not. First, then, is obeying the gospel baptism or is baptism obeying the gospel? Hear Paul on this point: 'They have not all

obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So, then, faith cometh by hearing, and hearing by the Word of God.' Rom. 10:16, 17. Here 'obeying the gospel' and 'believing our report' are synonymous terms and mean the same things. This upsets the Doctor's theory completely. But, again, 'In flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his Power; when he shall come to be glorified in his saints and to be admired in all them that believe (because our testimony among you was believed) in that day.' 2 Thes. 1:8-10. Those who 'obey not the gospel' will be 'punished,' and those who 'believe' will be 'glorified,' hence to 'obey the gospel' and to 'believe' mean the same thing. Again, put 1 Peter 4:17 and Rom. 1:16 together and you see judgment comes on them that 'obey not the gospel' and those who believe are saved. So believing and 'obeying the gospel' mean the same thing; and baptism is nowhere valled obeying the gospel. This is a purely human assumption, nowhere taught in the Word of God. It is in harmony with Mr. Campbell's theory, and so his followers teach it."

"You've made a center shot. I do not like to believe it, but I do not see how to dodge it," said Mr. Tibbs.

"Now as to the second point, whether baptism is any part of the gospel. In Rom. 1:16 Paul declares 'the gospel is the power of God unto salvation to everyone that believeth.' Now if the gospel is this power, what is the gospel? Do the Scriptures tell us? Yes.

In 1 Cor. 15:1-4 Paul says: 'I declare unto you the gospel which I preached unto you, which also ye received and wherein ye stand, by which also ye are saved. * * * For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and he was buried and rose again the third day, according to Scriptures.' Here Paul tells us the gospel by which these Corinthians were saved is the death, burial and resurrection of Christ! Not one word about baptism! So baptism is no part of the gospel. But we have a new gospel these late days which reads thus: The death, burial and resurrection of Christ *and baptism.* But that was not Paul's gospel; that was Mr. Campbell's. In the early part of this same epistle (1 Cor. 1:17) Paul declares 'Christ sent me not to baptize, but to preach the gospel.' Mark the disjunctive 'but,' showing that baptism is no part of the gospel."

"Did not Paul thank God that he had only baptized a few of these Corinthians?" inquired Arthur.

"Yes," replied the Doctor, "but others with him did baptize, for in Acts 18:8 we read: 'Many of the Corinthians, hearing, believed and were baptized.' It only means Paul did not baptize in person." The Doctor looked around triumphantly, as though he had scored a good point.

"But," said Mabel, "that does not help your case a particle, for you believe, like Mr. Campbell, that the Holy Spirit 'calls nothing personal regeneration except the act of immersion' (Text Book on Campbellism, p. 201), i.e., that persons are made children of God in baptism; but Paul says to these same Corinthians, 'Though ye have ten thousand instructors in

Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel.' He had not baptized them, but he had begotten them through the gospel, had been instrumental, as far as human beings can be, in making them children of God. So down goes your theory again, that baptism is a part of the gospel."

"I give it up," said Mr. Tibbs; "it is clear that baptism is no part of the gospel."

"Returning now to our proposition," said Mabel, "we have one who loves God before baptism."

"It is strange," said Arthur, "that such a question should ever find anyone to discuss it. The idea of baptizing one who has no love for God is as repulsive as anything can well be."

"That's so, sure," chimed Brother Jones.

"I shall now go on to show," said Mabel,

"7. The penitent believer is *a child of God.* But before I proceed I wish to ask, How many families are there in the world? I mean this: God has a family and Satan has a family. Now, is there any other spiritual family? I would like to have the Doctor's opinion."

"There are only the two families," replied the Doctor. "All men belong to one or the other of these families; there is no middle ground to occupy. A man is either a child of God or a child of the devil."

"Surely none can dispute that," said Mabel. "Now it follows that we must baptize either a child of God or a child of the devil. Which shall it be?"

All eyes turned toward the Doctor. He hesitated a quarter of a minute, which seemed an age, and then reluctantly answered:

"Of course we cannot baptize a child of the devil, therefore we baptize a child of God."

"Doctor, I believe you have given a correct answer; but your answer is irreconcilable with your preaching and that of your denomination. Mr. Campbell, as quoted in 'Campbellism Exposed.' pp. 243-250, says: 'Regeneration is therefore the act of being born. * * * The Holy Spirit, who calls nothing personal regeneration, except the act of immersion.' Now, Doctor, you believe this; you believe that 'born of water' means baptism, do you not?"

"I do, of course," replied the Doctor.

"You also believe that all persons must be born again to be God's children, and hence that all not born again are children of the devil."

"I have ever believed and taught that," replied the Doctor.

"Then you are compelled to baptize the sons and daughters of the devil. You say that a man is the child of the devil till he is born again; that he cannot be born again without baptism, and that he is therefore a child of the devil till after baptism. You say that baptism is a part of the new birth, that it is the *first* part, that one is made a child of God by the new birth; therefore you believe that man is a child of the devil when he is baptized. Now, if there is any fallacy in this reasoning, or any way to justly avoid this reasoning, I cannot perceive it."

"Doctor," said Arthur, laughing, "you have made admissions that will rush you to that conclusion in spite of your skill and management. He that believes 'born of water' means baptism must also believe in baptizing the devil's offspring in order to regenerate them and

bring them into the family of God. His premises drive him inevitably against that rock of absurdity."

"I never thought about this matter before," said Mr. Tibbs, "in fact, I have thought all my life about other things. But I find a little thought sweeps away like cobwebs the doctrines I have cherished without troubling myself to investigate. To believe the Word of God teaches that baptizing a child of the devil converts him into a child of God is preposterous nonsense and the argument to support it is the merest jargon."

The Doctor was again hopelessly swamped; so he bit his lip till the blood was ready to gush out and twisted his mustache in silence. The spectacled man cast a wry look at him and then laughed deep down in his chest as if he had the New England jerks. Nothing, except Mabel's arguments, was more annoying to the Doctor than the provoking conduct of this stranger; and no one could divine why the dismantlement and demolishment of Campbellism afforded him such an unmeasured amount of real delight; but it was so.

"Go on with the proof," said Bro. Jones; "we want to see if penitent believers are children of God by the Bible,—mind you now, by the Bible."

"Very well," said Mabel; "that is what we want, what the Bible says. My first proof-text is John 1:12, 13: But 'as many as received him to them gave he power to become the sons of God, even to them that *believe* on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' It is here shown that all those *who believe on his name are born of God.* To be born of God is to be a child of God. Therefore all believers are children

of God. This text proves my position unmistakably. But here is another: 'Ye are all the children of God by *faith* in Christ Jesus.' Gal. 3:26. It would be folly to ask for this truth to be expressed more plainly. With all reverence be it spoken, I doubt if God could improve on its unambiguous simplicity. But here is another that has an equally clear ring: 'Whosoever believeth that Jesus is the Christ is born of God.' 1 John 5:1. Here it is declared by the authority of Heaven that every true believer is born of God. If the Doctor denies it, I cannot help it,—he and Heaven for it. Again, he who believes, loves. Mr. Campbell argues that love cannot exist prior to immersion. (Text Book on Campbellism, p. 171.) So, Mr. Campbell baptized persons who had no love, as already shown. But Mr. Campbell was wrong here as in most other things. His views of Scripture were indeed a wretched jargon. In Gal. 5:6 we read that *faith works* by love, hence he who has faith *loves*. Well, the Word of God says, 'Everyone that loveth is born of God and knoweth God.' 1 John 4:7. Now to be born of God is to be his child, and to know God, Jesus says, is to have eternal life. (John 17:3) Now I might bring up other proof; but I have produced a sufficiency. I have proven incontrovertibly that the believer is a child of God."

"That's so," said Bro. Jones, "that's so, sure;—it's plainer and plainer; and it's likelier and likelier that the Baptists are right and we are wrong in this matter also. I'm a-thinkin' if we have been makin' a God out of baptism, some of us will not be in a hurry to worship it any more."

"Who has ever deified baptism?" inquired Dr. Stanly

in an irritated tone. "As a representative of the Christian church I denounce the aspersions cast upon her pure doctrines and unsullied garments. The brightness of her luster has never been tarnished by any such stupid notions of the workings of the all-wise God. She is today the purest and soundest Christian society on the green-clad earth."

"A few days ago," said Arthur, "I believed all you say; but I confess my faith has been shaken. It will take something more than bold assertion to make me accept what you say and teach. I have been believing it all, because I was satisfied you knew; but like the noble Bereans I purpose to search the Scriptures to see if these things are so. But it forces itself upon me that we have not put much difference between God, the Holy Spirit, and baptism. We have as a denomination taught that it is just as necessary to be baptized as to be born of the Spirit. Out of our system of instruction comes inevitably the conclusion that God cannot save sinners without the help of water and men. If this does not put the crown of deity on both baptism and men, it is something very much akin to it."

"Before we dismiss this matter for another," said Mabel, "I wish to propound a question: Can one be a child of God and still be in an unpardoned state?"

All eyes voluntarily sought the Doctor. These movements worried him greatly for they were a demand for a reply. He paused, cleared his throat, looked confused, moved his chair and finally said: "Of course not; nothing would be more preposterous than to say one is a child of God and was notwithstanding an unpardoned sinner. But I do not believe that the believer is a child of God till he is baptized."

"No one will doubt, I think, the correctness of your answer," said Mabel. "To say one is a child of God, born of God, and yet not freed from his past sins is a monstrous supposition. 'To be born of God' and born in sin is inconceivable. But you still persist in saying the believer is not a child of God. Now the Bible declares: 'Whosoever believeth that Jesus is the Christ is born of God.' 1 John 5:1. But you dispute it; you say the believer never can be born of God, if he is not baptized. This is Dr. Stanly versus the *Bible!*—yea, versus the *Almighty!!* Such is the monstrous and inextricable dilemma into which Campbellism thrusts its blind devotees."

If ever a poor mortal was in need of something to say, it was Dr. Stanly at this time. Campbellism was being cut up completely by the roots. He felt that the castle was giving way and he was going down into ruin with it. The foundation was knocked out with the sledge hammer of Divine truth. To add to all this mortification an almost unearthly, but stifled noise proceeded from the corner where the spectacled man sat, who succeeded in putting himself into a dozen of the most comical shapes as the hoarse laugh rippled up from the soul. The Doctor felt greatly relieved when Arthur turned to Mabel with the query: "What else have you to tell of the penitent believer?"

"I shall only mention one more blessing that is peculiarly his,—I might mention more,—that one is:

"8. *He has a pure heart.* I prove this by Acts 15:9. In this chapter the apostles consider the merits of circumcision. After much discussion Peter tells how God chose him to go and preach the gospel to the Gentiles. He says God gave them the Holy Ghost as he did unto

the Jews 'and put no difference between us and them, *purifying their hearts by faith.*' This establishes my proposition. As faith is the channel through which mercy, pardon, salvation, eternal life, etc., flow to the penitent believer in Christ, so faith is the channel through which the cleansing efficacy of the blood of Christ flows into his heart and washes out all pollution and every stain sin has made. This agrees with the fact that the believer enjoys the remission of sins, as already shown. In the same instant in which a man's sins are taken away, his heart is purified. If one has a pure heart, his sins are washed away; if his sins are washed away, he has a pure heart. Now I flatter myself that I have established this proposition also by the Bible, beyond the shadow of a reasonable doubt."

"That's so," chimed Bro. Jones, "that's so, sure."

"Yes, you have established that and every other proposition you have presented for discussion," added Mr. Tibbs.

"In closing up this matter," continued Mabel, "I want it distinctly understood that I have appealed to the Bible and the *Bible alone* to prove every proposition I have set forth. I have given a 'thus saith the Lord,' chapter and verse, for all I have affirmed. The witnesses I have brought to testify before the tribunal of your judgment have not been erring creatures like ourselves; they were all *perfectly infallible.* Who were they? They were Jesus, Matthew, Mark, Luke, John the Evangelist, John the Baptist, James, Paul, Peter and all the prophets. All therefore that I have affirmed of the believer is true, for it is lodged firmly upon the rocks of eternal verity. Now let me sum up what I have proven by the *Bible and the Bible alone,* proven so

plainly that it seems to me no rational man dare dispute it,—at least none can successfully gainsay it. Here it is: I have proven *that the penitent believer in Jesus,* who stands on the bank of the river, ready to be led into the water and be buried with Christ in baptism,—I have proven that this penitent believer,

I. HAS THE REMISSION OF SINS,
II. IS SAVED,
III. HAS ETERNAL LIFE,
IV. IS NOT CONDEMNED,
V. IS JUSTIFIED,
VI. HAS THE LOVE OF GOD IN HIS HEART,
VII. IS A CHILD OF GOD,
VIII. HAS A PURE HEART.

"Now, Doctor, lead this penitent believer into the water and baptize him. Remember he is possessed of all these blessings, and then baptize him IN ORDER TO! if your conscience can dare. There is not a soul in this house who does not see it will not do to baptize *in order to.* Nothing but *criminal blindness* can keep people from seeing this truth which is as plain as a mathematical demonstration. It seems that this great central truth is just as plain as God could make it to finite minds. Thank God, we do not want it any plainer. It is plain enough. God has written his law plainly, very plainly. The way is so plain that 'the way-faring man, though a fool, shall not err therein.' "

There was a breathless pause of almost a minute here. This was a new way of showing that baptism is not in order to remission of sins. Dr. Stanly had all along been unable to manage the thing presented in this way; and now the facts were summed up, each fact being a gleaming bayonet thrust at the very life of Campbell-

ism, he saw no possible escape from defeat, felt he had no hope of showing his doctrinal views were at all scriptural. His mortification and confusion were so great it was impossible to conceal them. Some pitied him, while others censured him for not being better qualified to take care of his own doctrines. The spectacled man seemed to be plunged into a sea of rapturous delight. Language can hardly depict the many shapes into which he twisted his long, lean, crooked form, or the wry looks that played in rapid succession over his bony face.

"I should like very much," said Arthur, breaking the painful silence, "to thoroughly sift this whole matter while we are at it, if it meets the approval of Miss Clement and Dr. Stanly. It is late now, but we might continue the discussion tomorrow night. We have seen by adverting to plain passages of God's Word that baptism cannot be in order to remission. Now we ought to examine those passages that are relied on to prove baptismal remission. Let us see if the Bible is contradictory."

"If it meets the approbation of the Doctor and others," said Mabel, "we will continue the discussion till the subject is exhausted. Tomorrow night we can examine a few of the passages you allude to."

"It is true," said the Doctor, "we have not discussed the design of baptism; but I do not see the propriety of discussing the matter farther. No good is likely to grow of a debate longer stretched out. So I think it had better stop."

"I do see the propriety," replied Arthur; "I do think this discussion ought to go on till we get through with it."

"That's so," said Bro. Jones; "I'm glad in my soul I'm here,—it ought to go on, sure."

After some more parleying the Doctor said: "All right, then, as it seems to be the wish of the body, I agree to go on; but I want it distinctly understood we are going to discuss baptism as to its scriptural design. I hold you to that; there shall be no switching off to some side-track. I promise you there will be developments that will astonish this audience."

The crowd then dispersed. Some walked home in meditative silence. Others chatted in a lively manner. By the next day all Sterling was stirred by the seemingly disastrous results of the discussion. It was the topic of conversation on the streets, in banks and business houses of all sorts, and around the fireside at home. In spite of Campbellite effort to the contrary, the facts of the discussion began to leak out through the columns of the Sterling Spectator, a weekly publication. In an editorial, headed "The Debate," occurred these words: "Miss Clement is covering herself all over with laurels. She is not only beautiful, but brainy. Her language is chaste, her familiarity with the Scriptures is wonderful, her logic is irresistible, her positions impregnable. She has marvelous tact and energy in using the Word of God, wielding it like a skilled swordsman. In her hand God's Word is a rapier that pierces the heart of every unscriptural theory. Her arguments are revolutionary."

On the day after the above discussion a bevy of ladies met at the home of Mrs. Brown. They were the gossips and professional talkers of the town, who had dropped in for a confabulation.

"Were you at Mr. Clement's last evening?" inquired Mrs. Green.

"O yes," replied Mrs. Brown. "I declare they are having a lively time of it. But it was really unendurable to hear Mabel Clement talk as she did to Dr. Stanly."

"It is true," said Mrs. Black, "every word of it. My very heart ached to see how the good Doctor was cramped and how little he felt like talking."

"I have heard a great many people remark that Mabel wasn't any smarter than she ought to be," added Mrs. Brown.

"So have I," echoed the shrill voice of Mrs. Green. "Did you know, Florinda Brown, that I have an idea she will never come to what her parents have dreamed of. More pains and money have been lavished on her than on any other girl in Sterling; yet I can't see she's any better for it, and I'm a close observer, too."

"I don't believe she'll turn out any better than the other girls; and I shouldn't wonder if her self-conceit leads her to some bad end."

"She's too brazen-faced," added Mrs. Brown. "To think she'd set herself up to argue with Dr. Stanly! Of course, she doesn't know anything about the Bible."

"Ladies," said Mrs. Hendricks, who had been listening quietly, "for my part I was very much pleased with Miss Clement and considered her modest in her addresses to Dr. Stanly. She certainly showed much familiarity with the Bible and established beyond refutation every proposition set forth."

At this point there was a significant lull in the conversation and some of the ladies had urgent business at home.

Our friends, Jeems and George, could scarcely wait till their feet began to press the pavement before they began their usual comments.

"Mr. Morgan," said George, "things are gettin' lively like. I'm thinkin'—that is to say—they are takin' a cur'ous turn."

"Hang me, if they hain't, George," replied Morgan. "Now I'm not a person as talks much, I can't argue; but I tell you that girl's talk won't do—it's all wrong, positively wrong, George."

"Positively, Jeems," echoed Mrs. Morgan.

"I think I'm not a fool, George," continued Morgan; "haven't I been to lots of cities? and traveled and seen the wurreld? And isn't this one way to be edyercated?" Morgan quickened his pace and made forcible gestures with his long arm.

"She says," remarked George, alluding to Mabel, "that persons are pardoned and saved—that is to say—without baptism."

"Yes, she says so," replied Morgan.

"Certainly she does, Jeems," chimed in the little wife.

"And that they have eternal life," added George.

"That's eternal nonsense," replied Morgan.

"And I think," added George, "she said everything else promised the people in this and t'other world, comes on believers—that is to say—without baptism."

"Yes, George; but you see the girl's beside herself," replied Morgan; "gone ravin' mad. She's what they call a monomaniac; and she's insane about faith. I tell you, George, that girl hasn't got but one idea in her head and that's faith; and I'm thinkin' she'll be in the asylum in a month."

"Them's my sentiments, Mr. Morgan," said George; "you've spoke out my mind edzacly. I was a thinkin' all thru the diskwussion that thar was sumthin' wrong with the young lady's upper story—that is to say."

"You see, George," said Morgan, and he spoke confidently, his face knit with determination and his eyes shining in the darkness, "thar are some things I know positively, as sure as thar's a wurreld, and no girl in her 'teens can convince me I'm wrong. Why I've studied over these things when that 'ere girl wuz asleep. This doctern is clare to my mind and I could make it clare to the whole wurreld, if—if—if I had the time."

Here they came to the parting of the ways and separated for the night.

Sunday was a bright day in Sterling, and the discussion filled the church to hear Dr. Stanly preach. He preached the old Campbellite theory of salvation and by fuss and fume sought to prop up the falling pillars of Campbellism. But it was poorly done. The preacher felt crippled and shorn of power. Mabel heard him and marked his weakness. The day was mainly spent by her in prayer and meditation on such portions of Scripture as she hoped to use during the nights to come.

CHAPTER XI

It was night again in Sterling. The day had been pleasant; and, as the sun set behind the western hills, the families in the neighborhood of the Clements began to get ready to hear the discussion. Great crowds surged in, till every nook and corner was filled. Arthur Manly took his seat as usual, Bible, paper and pencil in hand. Mabel appeared somewhat pale and anxious, but hopeful. Dr. Stanly made an effort at cheerfulness; but he was nervous and uneasy. The spectacled man filled his accustomed corner; and as he shrugged his shoulders, it looked as if the stoop was all coming out. Mr. and Mrs. Clement were crowded out of the room, but sat in the next, peering in at the door eagerly. There were several of the Campbellite faith present who had not attended the discussion before, notably, Mr. Wilds and Farmer Grubbs. The conversation was opened by Arthur Manly. He said:

"I hope the discussion will not continue so long as it did on Saturday evening. It was near midnight when we retired to our homes. Sleep and rest are essential to mental vigor; and we certainly need that in this Bible investigation."

"I heartily approve what you say," said the Doctor; "and I hope our discussion will close by ten o'clock. I think we should examine critically a few passages each night."

"I hope the Doctor will lead off then and specify some texts to be examined," said Mabel. "I believe he is in the affirmative."

"Very well," replied the Doctor; "I shall select for our consideration John 3:5, and Titus 3:5. The two passages evidently mean the same thing and should be examined together. I shall read them that you may see they are akin: 'Except a man be born of water and of the Spirit, he cannot enter the kingdom of God.' This is the language of Jesus as given by John. In Titus we have different phraseology, but it is plain that precisely the same thing is meant: 'Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost.' If anyone thinks these passages are not parallel, I would like for that one to speak before I proceed to an exposition."

"The passages seem to be parallel," said Arthur. "At least I can perceive no material difference."

"They doubtless refer to the same two great truths," added Mabel.

"Then let us inquire," continued the Doctor, "what is meant by 'born of water' and 'washing of regeneration.' To my mind nothing is clearer than that each of these expressions alludes to baptism. The one teaches us that we must, not only be born of the Spirit, but must also be born of water, i. e., be baptized, before we can enter the kingdom of God. The other teaches that we are not saved by the 'renewing of the Holy Ghost' alone, but by 'the washing of regeneration,' i. e., by baptism. I wish all to observe that baptism is one of the means by which we enter the kingdom of God, and one without which the Savior has solemnly averred

no one can enter. Notice, again, that baptism is one of the means by which we are saved, and, consequently, one without which we cannot be saved. And mark you, this is not what Dr. Stanly says, but what the Bible says!" And he felt triumphant.

"We shall see who says that presently," replied Mabel; "but before I confute your position, I wish all present to note well this fact: Dr. Stanly does not expect to meet any Presbyterians, Congregationalists, Methodists, or pious Pedo-Baptists in heaven. He believes firmly they will all miss heaven and land in hell. This is what Campbellism believes and teaches—that all pious Pedo-Baptists will be shut out of heaven; that not one will join

> 'In that chorus of fire,
> That bursts from God's choir,
> As the loud hallelujahs leap up from the soul'

around the throne of God; but all of them take up the wail of the lost the moment the breath leaves the body."

"No, no!" interrupted Mr. Wilds fiercely, "we do not teach—we do not believe any such thing and never did."

(Mr. Wilds' wife died an inveterate Presbyterian. So it touched him in a tender place; for he was confident his wife was a pious Christian and he expected to meet her in heaven.)

"Brother Wilds," asked Mabel, "do you believe that 'born of water' means baptism?"

"Certainly I do," he responded.

"Well, if that means baptism, Jesus has solemnly affirmed that no one can enter the kingdom of God without baptism. Now are you going to flatly contradict the Savior?"

"My wife was as good a woman as ever lived and and I am sure she went to heaven. She told me not an hour before she died that Jesus was with her and that the angels were hovering around her bed. Her last words were 'meet me inheaven'; and I am sure she is there."

"Doubtless," said Mabel, "she is in heaven awaiting your arrival; but your theory as certainly shuts her out as we are here tonight. You must give up your theory, or give up the hope of meeting your wife in heaven. For your sake I ask the Doctor to state whether I am right or wrong."

"She is right," replied the Doctor; "if 'born of water' means baptism, then all who have not been immersed are shut out of the kingdom of God."

"Then I denounce the doctrine," said the brother excitedly; "I never believed such a doctrine as that,—I believe firmly and joyfully that persons can be saved and get to heaven without baptism; and I have no doubt about the Bible sustaining me."

"Thank the Lord," said Mabel; "that is one convert reclaimed from the blighting beliefs and deluding errors of Campbellism. I hope Bro. Wilds will hold firmly to what he says, for he stands on Bible ground."

"Well," said the Doctor, "what have you to say about these passages? You seem to intimate that something else is alluded to than baptism. Tell us what it is and give us the proof."

"No, no," replied Mabel; "you have affirmed that each of these expressions signifies baptism; now I deny and call on you for the proof. You have given us nothing but your own unwarranted, unsupported as-

sertion, and that is not satisfying, as we mean to receive nothing but Bible truth."

"I believe," said Arthur, "that baptism is called a burial in the Scriptures; but so far as I know it is never denominated a birth. I am not well up in Scripture, however, and may be mistaken. I hope Doctor Stanly will inform us if baptism is ever called a birth in the Bible."

"N—no, it is never called a birth, unless it is here; but the fact that water is mentioned here, and that we have nothing to do with water except in baptism, seems to be proof amply sufficient."

"You are too easily persuaded, Doctor," replied Mabel; "it is easy for us to believe what we wish to. Water is mentioned many times in both Old and New Testaments, where baptism is not alluded to. Now grant me leave to quote other passages that have the same meaning and throw light on these two under consideration. I will then proceed to show that these expressions cannot mean baptism. There are two things God does for us in saving us, in making us his children: 1. He cleanses us from moral pollution, from sin; 2. he gives us a new nature, or heart. Let us see if these truths are not written plainly in God's law. 'Then will I sprinkle clean water upon you and *ye shall be clean:* from all your filthiness and from all your idols will *I cleanse you. A new heart also will I give you* and *a new spirit will I put within you:* and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.' Ez. 36: 25, 26. Here are the two ideas put as plainly as the Divine hand could write them. Again, David says: 'Wash me thoroughly from mine iniquity and cleanse me from my sin. Purge me with hyssop

and I shall be clean. Wash me and I shall be whiter than snow. Create in me a clean heart, O God; and renew a right spirit within me.' Ps. 51:2, 7 and 10. Here are the two ideas again plainly stamped in the Divine record. The two great things God does for us are to wash us from moral pollution and give us a new heart, or spirit. 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' John 3:5. Here are the same two ideas. Jesus here taught Nicodemus that those two things for which David prayed, which God promised through Ezekiel and others, were indispensably necessary to an entrance into the kingdom of God. Now hear Paul: 'Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost.' Titus 3:5. Here the same two ideas are explicitly specified. That these passages are parallel will hardly admit of a doubt."

"I do not admit it," said the Doctor vehemently. "I do not think the passages are parallel. There is a big difference in the Old and New Testaments. What have we to do with the Old, anyhow? We are not to hear Moses, but Jesus. We are to find the way to heaven in the New Testament of our Lord and Savior Jesus Christ."

"Very true, Doctor," replied Mabel, very positively; "but we are not to throw away the Old, but are to read it for our instruction. It is calculated that the New Testament quotes or alludes to the Old Testament 855 times; Bagster puts it 889 times. Jesus began at Moses and expounded in all the Scriptures the things concerning himself." (Luke 24:27.)

"I must admit," said Mr. Tibbs, "that there is a close resemblance in the passages."

"I am clearly satisfied that is correct," added Arthur.

"Well, it looks that way," said Mr. Wilds.

"That's so," said Brother Jones, "that's so, sure."

"I wish you all to observe," said Mabel, "that Jesus explained 'born again' to Nicodemus by saying it signified 'born of water and of the Spirit.' He also censured Nicodemus for not knowing what born of the water and of the Spirit meant. Was this censure deserved? It certainly was. But Nicodemus had no source of information save the Old Testament. Hence he ought to have learned from the Old Testament what 'born of water and of the Spirit' mean. And the Old Testament does not teach the duty of baptism. It is silent on this subject. Hence 'born of water' does not mean baptism. It and 'of the Spirit' mean washing away sin, or moral pollution, and imparting a new nature, or heart. This is what is meant by the other parallel passages."

"We are all agreed, I believe," said Mr. Tibbs, "that these passages are parallel, unless Dr. Stanly objects. But why may we not say they signify we are washed in baptism, or that baptism is that washing? What are your reasons for saying baptism is not alluded to?"

"They cannot allude to baptism," replied Mabel, "1. Because there was no baptism in the days of David, Ezekiel and Jeremiah. David did not pray for baptism, nor did God speak through the prophets, telling them he would baptize them. But David prayed for a washing from sin and God said through the prophets that he would wash, cleanse, forgive the sins of the people.

2. Nicodemus had only the Old Testament to learn from. Jesus censured him for not knowing what 'born of water' signified. Now the Old Testament does not say one word about baptism; Nicodemus could learn nothing about it. So if it means baptism, Jesus administered an undeserved and unjust reproof. Therefore we conclude it cannot refer to baptism. 3. Baptism is an act of righteousness which we do. See Matt. 3:15. But we are told that God does not save us by works, or acts of righteousness which we have done, but by the washing of regeneration and renewing of the Holy Ghost. See Titus 3:5. Therefore baptism cannot possibly be alluded to. 4. Regeneration is something *God* does. It is not what men or ministers, priests or popes, angels or devils do. To be born again is to have *God* do something for us. Those born again are born of *God.* See John 1:13. Now it follows that 'born of water and of the Spirit,' which is an explanation of 'born again,' is also *the work of God.* Therefore baptism is entirely out of the question, for God does not baptize. 5. The Holy Spirit is the author of this washing. See 1 Cor. 6:11. But the Holy Spirit never administered water baptism; therefore this cannot mean baptism to fair-minded people. 6. The Savior pardoned and saved *without baptism.* See Mark 2:5 and Luke 7:50. Now Jesus would not enact a law, say one must be baptized before he can enter the kingdom, and then violate that law by taking persons into the kingdom and into God's family without baptism. This he did. See John 1:12. Now in saving us God both cleanses us from sin and renews us in the spirit of our mind. These two truths are included in 'born again,' but expressed in 'born of water and of the Spirit,' also in 'the washing of

regeneration and renewing of the Holy Ghost.' All this is just as plain to my mind as it can be. If people will look these facts candidly in the face, I do not think they will see them in any other light."

"That's so, sure," chimed in Brother Jones; "it's all mighty plain to me now, sure."

Here was a pause. The spectacled man shrugged his shoulders and grinned, while his spine curved like a rainbow. All disputants seemed convinced, unless it was the Doctor, who looked grimly into the fire. He was soured and sullen from the dish of unpalatable food Mabel had forced him to swallow silently.

"Our time is out," said Arthur, "and I move we adjourn till Wednesday evening. I have some urgent business on hand that demands all my time and attention; and I am so reasonably and deeply interested in this discussion I cannot afford to be absent a single meeting. I shall be obliged if my request is granted. It will furnish time for rest and sleep and thought."

"I do not object," said Mabel; "let us learn if it suits the Doctor."

"I have no objection," said the Doctor, gruffly.

The audience dispersed, feeling that Campbellism had lost another battle and had one of its main pillars taken away.

On the following day Arthur Manly was kept in his room, preparing for a case in court, which was to come up early next morning. At 3 p. m. he made a speech before a jury and in the presence of over a thousand people, against a man charged with the crime of murder. For sagacious shrewdness, soundness of judgment, irresistible logic and brilliant eloquence, the speech was never surpassed in Sterling. He seemed

to have jury and audience in his power to sway them as he wished. This speech elevated Arthur in the estimation of the people and added laurels to those he had already won as a brilliant lawyer.

The colloquy of Jeems & Company, after the foregoing discussion, was amusing. They glided out into the darkness, for the moon was buried in a sea of clouds. George pressed close to the side of Mr. Morgan and inquired:

"What's your mind now, Mr. Morgan?"

"I'm not a man as talks much"—he generally introduced what he had to say in this way, especially when he felt he had something telling and irresistible to say—"George; but hang me ef I couldn't head off that ere girl far more completer than the Doctor. Why, I'd a clome right over that subjec' in a way that would have astonished all Sterlin'."

"I know it, Jeems," interrupted the little wife. "There's never a man in Sterlin' would a routed that lass quicker."

"I tell you, George," continued Jeems, "that girl turns and twists the Scripture orfully, she does positively. She garbles and mutilates and tortures it. She puts jist sich pieces of Scriptur' together as stamps her theory as Scripteral, and—and—why, George, what couldn't I prove by follerin' sich a line uv argument."

"Nothin', Jeems, nothin' airthly," said the wee wife.

"I could prove oxen are in heaven," continued Jeems without heeding his little wife, "I can prove it, George, positively."

"Certainly, Jeems, certainly," said Mrs. Morgan.

"Can you, Mr. Morgan?" asked George.

" 'Thou shalt not muzzle the ox that treadeth out the

corn, for of such is the kingdom of heaven.' " replied Jeems.

Jeems appeared to think this very wise and George thought it the summit of wisdom, and evidently believed Dr. Stanly never could have proved such an absurdity, that is, if it was an absurdity. George was somewhat puzzled to know how to prove it was not true. He was not at all conversant with the Scriptures; and yet he knew Jeems had quoted Scripture. There it was; the Bible said it undoubtedly. George said nothing but wondered if it was true. Jeems moved rapidly, gesticulating and speaking very positively.

"Uv course our doctern's true, George, uv course it is. Do you s'pose I've been readin' and talkin' and thinkin' and disputin' twenty years on what wasn't true? I'd be a purty fool, wouldn't I?"

"Mr. Wilds," said George, satisfied with matter in hand, "has gone a glimmerin'—that is to say—Mr. Morgan."

"I'd say he had, George; but it wasn't the doctern that took him, but that dead wife."

"She being dead, yet speaketh—that is to say"—said George.

"Ye—es," replied Jeems. "The old feller was hemmed in, had no retreat, couldn't think his way out on the spur of the moment, I s'pose. But mark you what I say, George, he'll be back on the old path before another moon cheerin' the rest uv us on to victory."

Here they parted; but it was a late hour before sleep visited their couches. The truth is they were uneasy. They were really shaken as to their faith in Campbellism; but prejudice rejected all arguments and Jeems held on and held out boldly.

CHAPTER XII

The appointed night again invited the people of Sterling to repair to Mr. Clement's. It was another lovely night; and when Mabel came down from her room, which she had used for some days as a closet and study in which she held sweet communion with God through prayer and the word, insuring Divine aid, she found the room filled to running over. She could hardly press through the crowd to her accustomed place. All were present who had attended the other meetings; also several other ladies and gentlemen well-known in Sterling. It was ever so embarrassing to Mabel to enter the room, for the eager eyes of all gazed into her flushed face. Our heroine was gaining a widespread notoriety. Her name was on all lips; and people wondered how a girl could so successfully cope with a theologue, such as Dr. Stanly was supposed to be.

The discussion was resumed by Arthur, who said:

"Let us begin our work of investigation. I understand the Doctor means to take a position from which he cannot be driven by logic and Scripture combined. That is what we all wish, as he says, stakes driven by the hammer of Divine truth—set in firmly among the rocks of truth, so they can remain forever unshaken by cunning or sophistry. If it meets the approbation of all, I hope the Doctor will proceed to set up his stake and produce the hammer and use it."

Dr. Stanly, who had been boasting on the street that evening what he would do, turned red in the face, cleared his throat and hesitated. Now, the Doctor had been anxious for this thing to stop. He saw plainly that it was breeding mischief and working injury to the cause for which he stood. But the solemn conviction had stolen over him that it would not do for him at this stage of the action to back down. He trembled lest there was about to be a great revolution in Sterling on the subject of religion. He felt that the die was cast, the Rubicon was crossed, and he must go on and see what was his fate and that of his cause and make the best possible of the case. There was no alternative; he was not left to choose; his course was marked out by circumstances, perhaps by destiny; he was hedged in by stern necessity to go forward. The river being crossed and the bridge burned, "sink or swim, survive or perish," he must go on to inexorable fate. With this conviction wrought in his mind he had come to the meeting determined, if possible, to do something to retrieve his lost reputation and save the beloved temple of Campbellism which was crumbling away. After some hesitation the Doctor said boldly, while his face shone and his eyes sparkled with passion, and his lip was set with determination, "If I am to lead in the discussion tonight, I shall go to the day of Pentecost. Then the first gospel sermon was preached, the first scriptural baptism was administered, the reign of grace began, the foundation of Christ's kingdom was laid by the apostles and the conditions on which sins are forever to be remitted were fully divulged."

"I must say, Doctor," said Mabel, "I never heard

a speech so brief as yours that contained so many errors."

"Point out the errors," said the Doctor.

"Very well," replied Mabel, "I shall with pleasure comply with your request. 1. There is not the shadow of evidence of the truthfulness of your assertion that the gospel was preached first on the day of Pentecost. Why, Jesus himself, as we are told in the Bible, preached the gospel. 2. Jesus made and baptized disciples. Were not such baptisms scriptural? Who has the discourteous hardihood to deny it? 3. The law and the prophets were *until John,* but truth and righteousness came by Jesus Christ (Luke 16:16 and John 1:17); hence grace began before Pentecost. 4. The apostles never laid the foundation of the Kingdom. It was set up *before* Pentecost: 'The law and the prophets were until John; since that time the kingdom of God is preached and every man presseth into it.' Luke 16:16. How press into a thing not set up, not yet in existence? What folly! 5. As to the law of pardon not being divulged till Pentecost, I would say, the conditions on which persons are to be pardoned, saved, have eternal life, etc., etc., were set forth just as clearly *before* Pentecost, as they were then, or afterwards. So all you have said, Doctor, belongs to Campbellism, not the Bible."

"I dispute all you say," said the Doctor, with nervious emphasis. "But what I wish is to give Peter's language and show clearly what were then, have been ever since and are now, the conditions of remission."

"Proceed, Doctor," replied Mabel, "that is the question we are here to discuss."

"Here then is the text: 'Repent and be baptized

every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost.' Acts 2:38. Here are specified two things to be done and two blessings to follow as consequents. Peter commanded them to *repent and be baptized;* and he promised them on these two conditions the remission of sins and the gift of the Holy Ghost. Repentance and baptism are here equally essential,—you can't separate them without doing violence to the Word of God. It follows then, if Peter told the truth, that persons cannot receive pardon or the Holy Spirit without baptism. Here is the whole matter in a nutshell told so plainly that a wayfaring man, though a fool, shall not err therein."

"I am glad that the Doctor has spoken so unambiguously," replied Mabel. "I wish to remove some of the rubbish out of the way before we come to the main question. First, the Doctor says repent and baptize cannot be separated. This will not do. One verb is plural and the other singular. I am not a Greek scholar; but Mr. Tibbs and Mr. Manly are. I refer this matter to them."

They examined the Greek and said:

"You are correct: repent is plural and has ye understood for its subject, while be baptized is singular and has for its subject 'every one of you.'"

"So you all perceive," added Mabel, "that as 'every one' is singular it can be the subject of be baptized only and not of repent. Hence Peter did not say repent for the remission of sins, but *be baptized* for the remission of sins. What did Peter tell them to do for remission? Not to repent, but to *be baptized.* Again, the Doctor says that Peter meant that persons could not

receive the gift of the Holy Ghost before and hence without baptism. This also is a mistake. When Peter went to Cornelius and his company and preached the gospel, they received the gift of the Holy Ghost *before baptism.* The fact that God had poured out on them the gift of the Spirit as he did on the Jews was the reason why Peter said they should be baptized. See Acts 10:44, 45; also 11:15."

All this had a stunning effect on the Doctor. He perceived that all were convinced that he was wrong and Mabel was right; and he began to turn and twist as if he already anticipated defeat. He rallied his sinking courage, however, and said, with some show of boldness:

"Well, I do not care particularly about these two points; but one thing you have admitted and must admit, namely, that *baptism is for the remission of sins.*"

"That is correct," responded Mabel; "it is here said that baptism is for remission. Now let us learn what it means. Dr. Stanly says *for* signifies *in order to;* I deny it and say it signifies *because.*"

"Well, bring up your proof," said the Doctor. "I think you will have a burdensome task, if you undertake to prove that for means because of. All can see it means *in order to.*"

"How did you learn it?" inquired Mabel. "What dictionary tells you that for means in order to? For my part I know no such dictionary. Webster, Worcester, Horne Tooke, Craig, and Cobb know nothing of in order to as a meaning of for. We are told there are dictionaries that give in order to as a remote meaning of for; but if the dictionaries are to be relied on at all then the primary meaning of for is *because of* and not *in order to.*"

"Doctor," inquired Mr. Tibbs, "can you tell us of a dictionary that gives *in order to* as the primary meaning of for?"

"N—no," hesitatingly replied the Doctor, "but I am sure it means that."

"You are a better lexicographer than Webster or Worcester," added Mr. Tibbs, laconically.

The Doctor blushed but did not reply.

"I wish all to note the fact," said Mabel, "that this is the rock on which the late reformation is built. The whole superstructure of Campbellism rests on the supposition that for means *in order to.* If for does mean that, Campbellism stands; if it happens to mean something else, Campbellism is built on a falsehood! That this is a fact has been proven by the dictionaries that define for to mean *because of.* Mr. J. B. Moody, in defining the English preposition for, asks, 'What was the first Baptist beheaded for? For the reproof he gave Herod, that being the cause or occasion, which is the very opposite of "in order to." He was not killed in order that he might reprove Herod. What did Baptists in past ages suffer and die for? Answer: For the gospel's sake, that being the cause or occasion, not the prospective design. What was the man hung for? For murder; not in order to, but the very reverse. What did he laugh for? For joy, that being the cause. What did he cry for? For sorrow, that being the cause.' These illustrations of the use and meaning of for show very conclusively it means because of."

"I do not wish it any plainer," said Mr. Tibbs.

"Now let it be remembered," added Mabel, "that the Greek word, *eis,* that is translated for in Acts 2:38, is translated by other English words in other portions of

the Scriptures. The word *eis* is said to occur 1,700 times in the New Testament. Mr. Anderson, who translated the New Testament for the Doctor's denomination, translates *eis* in order to twenty times. He translates it thus oftener than any other man. But there were 1,680 times he did not so translate it. Mr. Campbell translates it in order to *four* times—4 to 1,696. The Bible Union has 2 to 1,698. Doddridge 1 to 1,699. King James translates it 48 different ways, but never in order to. The Oxford Revision has no in order to; Wesley has none; Sharpe has none; Sawyer has none. For these facts I am indebted to Dr. J. B. Moody. They show that where there are a dozen probabilities that *eis* means *in order to,* there are nearly 1,700 that it does not. What folly then to build up a great system of theology, that upsets other well-authenticated systems, on such a slim and uncertain foundation! See Nashville Debate, p. 269."

"That argument," said Mr. Tibbs, "is a home thrust at the life of our denomination."

"That's so, sure," said Bro. Jones.

"Now," continued Mabel, "let us examine the word in some places where it follows baptize as it does here: 'I indeed baptize with you with water unto (eis) repentance. Matt. 3:11. Now does *eis* signify *in order to* here? Doctor, do you baptize persons who have not repented and in order to repentance? What! baptize in order that they may repent? No, I know you do not —you will not admit this. And yet as the same two words are used here, and in the same order and to express the same thing, namely, the design of baptism, that are used in Acts 2:38, to be candid and deal fairly, you must baptize in order to repentance, if you will persist

in baptizing in order to remission. I leave the audience to say if this is correct or not."

"It is as clear as sunshine to my mind," said Arthur.

"Miss Clement's conclusion is unavoidable," added Mr. Tibbs. "It is not worth while to waste time and ammunition trying to demolish her intrenchments, for they are utterly impregnable."

"That's so," added Bro. Jones, "that's so, sure."

The Doctor bit his lip, wiped the perspiration from his brow, drank a goblet of water and moved uneasily in his chair. The spectacled man, as usual, went into an ecstasy. All the leading Campbellites looked at the Doctor and at each other in blank astonishment.

"Now let me tell the Doctor another thing he must do, or give up his theory," said Mabel; "he must *bury persons in order to kill them.*"

This created a ripple of humor at the Doctor's expense and made his cheeks tinge with indignation.

"Baptism," continued Mabel, "is termed a burial; and we are said to be baptized, i. e., buried with Christ into death—*buried into death.* Rom. 6:3 and 4. Now substitute the Doctor's *in order to* in the place of *into,* and what do we have? *Baptized in order to death!* Burying persons to kill them! But we do not bury persons in order to kill them, but because they are dead. So we baptize persons, not to kill them to sin, but because they are already *dead to sin and freed from it.* Rom. 6:2-7 and 8—Col. 2:20, 3:3—1 Peter 2:24."

"Why are they raised up in baptism?" inquired Mr. Tibbs.

"We bury them because they are dead *to sin* and raise them up because they are alive to God, to righteousness (1 Peter 2:24), to Christ. 'He died for all that

they who live should not henceforth live unto themselves, but unto him who died for them and rose again.' 2 Cor. 5:15. Hence Paul says we who are raised up in baptism 'should walk in newness of life.' " This was Mabel's answer.

"That is all clear and satisfactory," said Mr. Tibbs. "I accept it as the truth."

The tide was flowing one way so strongly that the Doctor did not seem inclined to try to stop it, or stem the current. He was learning by experience to be quiet.

"In closing this argument," said Mabel, "I wish to say that I believe there should be a uniform translation of these and other passages. Instead of the Greek preposition, when it follows baptize, being translated by *into, unto, in* and *for,* there should be only *one* preposition used in English. This is what many scholars say and reason confirms what they say. When there is only *one* preposition in the Greek, why use *four* in the English? Where baptize and *eis* come together, and are used to express the *design* of baptism, undoubtedly they should be translated into English in the same way."

"I can see," said Arthur, "we should have a uniform translation wherever the two words are used to point out the design of baptism. This is unavoidable."

"Mr. Campbell," continued Mabel, "says the correct rendering of *eis* is *into.* Doubtless he is correct, as he and others tell us that *eis* is more than five times to one rendered *into.* Now let us put these passages side by side with this translation. It matters not whether it be for, or in, or unto, or into: it all comes to the same in my argument. Here they are. 'Baptize into re-

pentance.' Matt. 3:11. 'Baptize into remission of sins.' Acts 2:38. 'Baptize into death.' Rom. 6:3. Now all can see that, if baptism *procures* remission, it also *procures repentance and death.* There is no way to avoid this. If there is a loophole to wriggle out of this conclusion, I am too blind to see it."

"You are most assuredly correct," said Mr. Tibbs; "you have made the matter clear beyond the shadow of a reasonable doubt. No honest jury would fail to render a verdict in your favor. It is now as plain to my mind that, if baptism is in order to remission, it is also in order to repentance and death, as it is that two and two make four."

"Baptism," added Arthur, "is either procurative or celebrative. To say it is procurative, we have seen, is simply ridiculous. Therefore it must be celebrative."

"Another thing that strengthens—if it be possible to make stronger—this position is the fact that this language was spoken to Jews," said Mabel. "This language and that spoken by Ananias to Saul were both addressed to Jews. They understood it. They understood this language to signify that baptism is to set forth the fact of remission. The Gentiles might have misconstrued this mode of expression; hence this phraseology was not used in speaking to them. But this style, this peculiarity of diction, is strictly in accordance with Jewish phraseology. In Leviticus, chapter 14, we have the law of the leper in the day of his cleansing: 'The priest shall look, and, behold, *if the plague of the leprosy be healed in the leper;* then shall the priest command to take for *him that is to be cleansed* two birds, etc.' Here we find that nothing is to be done unless the leper is healed. If he is healed, cer-

tain things are to be offered for his cleansing—his formal cleansing, of course. This doctrine is beautifully illustrated by the account of the leper that came to Jesus, knelt down and besought him, saying: 'If thou wilt thou canst make me clean. Jesus saith I will be thou clean. And as soon as he had spoken, immediately the leprosy departed from him and he was cleansed.' Then Jesus said to him, 'go thy way, show thyself to the priest and offer *for thy cleansing* those things which Moses commanded for a testimony unto them.' Notice this leper was first *cleansed;* then he was commanded to offer *for his cleansing.* What does this mean? Was he yet to procure cleansing? No; that was already procured. He understood—all Jews understood it. What he offered for his cleansing was to be a testimony unto the people that he was cleansed of the leprosy. So the Jews understood Peter on the day of Pentecost. I flatter myself that this will help to clarify this subject so greatly mystified to the minds of some people."

"Your position holds good and the opposite theory is too thin to hold water," said Mr. Tibbs, who was being swept off the sandy foundation of Campbellism by this doctrine which was entirely new in Sterling.

"It seems amply sufficient," added Mabel; "but allow me to say in conclusion, that since baptism is either procurative or celebrative, and since it cannot be procurative, as the only one fit to be baptized is pardoned, justified, saved, adopted and has eternal life; therefore baptism is celebrative."

"Well, every night this subject is made clearer and clearer," chimed Bro. Jones.

"And every night it is more evident that we are all

wrong and the Baptists are right," added Arthur.

"I deny that statement emphatically," said the Doctor. He was piqued and gave vent to his pent up feelings, as he went on vehemently: "I must say the people of Sterling are too much like the Athenians, who were forever seeking after some new thing. Anything that has on it the gloss of novelty will catch all Sterling. The whole town takes after every untried, new-fangled, mushroom doctrine advocated. It is simply silly to believe every new doctrine that comes around; we should not be blown about by every wind of doctrine."

"I must say you are hard on your own people," said Arthur; "but the world is progressing,—progress is our watchword. The trend of the age is onward and upward to better things. Advancement is made in every department of Art, Literature and Science. And why not also have better knowledge of the Scriptures and thus advance in the translation and interpretation of the Bible as well as other things? I can see no reasonable objection to this doctrine because it is new."

"The basis of the Doctor's objection has no existence, in fact, anyway," added Mabel. "He takes it for granted that this is a new doctrine, whereas it has stood the test of over 1,800 years. True, this doctrine is new in Sterling; but there have been Baptists in all ages of the world since Christ, and there are millions in the world today, some being found in almost every part of the globe that is habitable. It is the Doctor's doctrine that is *new;* Campbellism numbers only about 75 years."

The nail was set in a sure place and clinched. The company then adjourned.

When Jeems and his company struck the pavement,

Jeems was striding homeward with an astonishing pace. His short wife had to run to keep at his side. This was unusual. He ordinarily walked with languid deliberation, a habit acquired because retarded by his wee wife, who most always accompanied him, they not being blessed with any encumbrances to keep her at home. But tonight Jeems walked so that no pedestrian in Sterling could outstrip him. What did it mean? Why, Jeems had so much of the Campbellism shaken out of him that he did not know how to meet the arguments and was hurrying along to prevent being questioned. But he had not gone far before George was posting at his side with the inquiry:

"What's your hurry, Mr. Morgan?"

"O, nuthin', nuthin'; only it's gettin' late, George, and time for honest people to be in bed."

"What's your opinion of the diskussion"——

"George," interrupted Jeems, who desired to parry all such questions as this, "did you ubserve that long, lean, lank, lubberly, cadaverous ape of a feller that set in the corner?"

"Yes, I seed him," said George.

"Well, George," continued Jeems, "I take it that feller has got more jints in his bones than anyone I ever met. Why, George, he'll bend anywhere and in any direction,—upward, downward, backward, forward, inward, outward, and, if there's any other way, you may count on him, sure. If I was a bettin' man and not a Chrischun, I'd bet my bottom dollar he's a furriner."

"He's mighty long and limber—that is to say," replied George.

"I think he could stretch out ten feet long," added Jeems.

"Fur course he could; his nake is full half uv it any day," said Mrs. M., and she waddled on close to the side of her lord, who was all the world to her. As there was a lull here, George tried to renew his question. He wanted to know how Mr. Morgan stood ere he dared to take a position: "Mr. Morgan, what's your 'pinion——"

"George," interrupted Jeems, "did you ubserve his thin, bony hands? Why, the fact is, George, he's as thin as—as—as a ghost. If he'd take his close off, I don't think he'd make a shadder."

"Fur course not, he's intirely too thin," said Mrs. Morgan.

"I shouldn't wonder if he's come out uv the grave," added Jeems. "People have riz 'afore this, anywise, George."

Here they parted, George wondering if the spectacle man had risen from the dead and watching against ghosts. Jeems was troubled, but had no idea of yielding one inch of ground.

CHAPTER XIII

"Why, Doctor, are you not going out to the discussion tonight?" This was the language of Mr. Starnes, who had stepped over to Dr. Stanly's after the assembly had grown impatient.

"No; I shall not go," said the Doctor. "I do not think my presence particularly desired; besides, I am wearied with these new-fangled notions of Scripture——"

"Doctor," interrupted the brother. "You must go. The cause is suffering; it needs defense; and the people will say you are defeated."

"I cannot help it," replied the Doctor; "I hardly think I ought to attend."

"You must, Doctor, you must; the people—all the Christian church will be put to confusion and shame, if you are not present. There are two passages, 'Arise and be baptized and wash away thy sins' and 'the like figure whereunto baptism doth save us'—these have not even been alluded to yet; and I am sure you can establish our views by them, for I have heard you often. Come, get your hat and cane and follow me: nothing else would be so disastrous to our cause as for you to remain at home. I will go on before, for I did not announce I was coming after you."

The brother was gone and Dr. Stanly was left standing in the middle of the room with arms akimbo, his flagging courage somewhat less dejected because of Mr.

Starnes' assuring words. After a little cogitation, during which he stood like a statue, he took his hat and cane and strode hastily toward Mr. Clement's.

"Good evening, Doctor, you are late, sure," said Bro. Jones.

"Am I?" inquired the Doctor, looking at his watch. "I suppose I am early enough for the discussion."

"Yes, Doctor," replied Arthur, "we are just waiting for you to open the discussion and you had best proceed at once."

"Let us open our Bible at Acts 22:16. 'And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord.' Here," continued the Doctor, "we have the language of Ananias to Saul. Saul was a great sinner; he created great havoc in the churches; he persecuted Jesus. Jesus met him in the way to Dasmascus, told him what he was doing and thus plunged him into a world of trouble. He wept over his sins it seems for three days, not knowing how to get rid of them. Ananias being sent by the Lord Jesus came to him and said: 'Arise and be baptized and wash away thy sins.' Now before Ananias went to him, Saul had complied with two of the three commands upon which remission or salvation equally depends. He believed when Jesus first appeared unto him; after this he repented; so when Ananias went to him it was only necessary for him to be baptized and wash away his sins. This is surely the meaning of this passage and nothing else can be made out of it without putting it on the rack."

"This language of Ananias to Saul must be understood literally or figuratively," said Mabel. "This washing cannot be literal, for water does not really

wash away sin. It is therefore figurative. It cannot be literal for the following reasons: 1. The blood of Christ cleanses from sin. Zechariah (13:1), looking through the future to the coming of Christ exclaimed: 'In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and uncleanness.' In 1 John 1:7. 'The blood of his Son Jesus Christ cleanseth us from all sin.' Rev. 1:5. 'Unto him that loved us and washed us from our sins in his own blood.' Rev. 7:14. 'These are they which came out of great tribulation and washed their robes and made them white in the blood of the Lamb.' With these passages before our eyes we can all see it is the *blood* that washes sins away. Now, if it is the blood, it cannot be the water; hence the text must be figurative. And Peter tells us baptism is a figure. 2. The Holy Spirit is the administrative agent in washing sinners from the pollution of sin. Paul said to the Corinthian Christians: 'Neither fornicators, nor idolaters, nor adulterers, etc., etc., shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.' 1 Cor. 6:9-11. 'Ye are washed' refers, not to baptism, but to the work of the Holy Spirit in cleansing from sin. Sinners are washed *in the name*, i. e., in the merit or blood of Christ, for it is the blood that washes our sins. And they are washed *by the Spirit* of our God. The blood is the cleansing element:

'There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains.'

In this fountain the Holy Spirit washes sinners from all their sins. 'Ye are washed * * * by the Spirit of our God.' 3. Another proof that the text is simply figurative is the fact that Jesus, three days before this, told Saul that remission or forgiveness comes, not by baptism, but *by faith*. Acts 26:16-18. 4. Then Paul always taught that it is by faith that men receive the blessings of salvation. He wrote 14 of the 27 books, or epistles of the New Testament, and nowhere did he ever say that men receive forgiveness of sins by baptism; but there are just scores of passages where Paul declares that remission, justification, salvation come by faith in Christ Jesus."

"I have waited patiently for you to get through," said the Doctor; "and I do not think I ever had evidence till now of so much labor and study to avoid the importance and necessity of baptism. According to your theology baptism is like a fifth wheel in a wagon, of no use and no place for it. Why, anyone can see that more stress is laid on baptism than you lay on it. Neither Paul, nor any inspired writer, spoke as lightly of baptism as you do."

"You wrong me," replied Mabel; "I would not have anyone think for one moment that I think baptism of no use. It has its uses and is important, or I never would have submitted to being led a second time into baptismal waters. But it is possible to make too much of baptism—to put too much stress on it. Some did in Paul's day and some do in our day. You accuse me of speaking lightly of baptism, and it is a wonder you have not accused Paul of the same thing. Paul thanked God he had baptized only a few. Did any Campbellite ever do that? Never! It would be out of all question

and reason for you, Doctor, with your views of baptism, to imitate Paul. But before I drop this subject I wish you to notice when Ananias went to Saul he did not tell him to *repent* or *believe*. Why? Because he had already done both. Ananias told him to be *baptized*. Now Paul and the Bible everywhere teach that men must both repent and believe before they are baptized. None then can avoid the conclusion that Saul was a *penitent believer* when Ananias went to him. What then was his condition? The New Testament answers pardoned, saved, justified, a child of God, with a pure heart and in possession of eternal life. Hence Ananias addressed him as 'Brother Saul'; and hence the folly of counting this anything but a formal and figurative washing."

"All of that argument about baptism literally washing away sin," said the Doctor, "is simply beating the air and raising a fog, a waste of breath. The Christian church never dreamed of a literal washing. Sin is not a physical something that can be washed by water like filth. To be baptized and wash away sin is like repent and be forgiven, believe and be saved, i. e.: baptism is the condition on which sins are forgiven and without which there is no forgiveness. This is all we ever did contend for, and this is scriptural."

"But," said Arthur Manly, "that interpretation is unscriptural, for it has been shown time and again by the Scriptures that one must not be baptized till pardoned, justified and saved. It is strange you persist in disputing this fact proven so clearly."

"But that conclusion," said the Doctor, "is only reached by a false interpretation of the Book. Here is a text telling us plainly how to get rid of sin; it is

not a literal washing, but a condition indispensable."

"It seems a light thing to you," replied Arthur, "to contradict the Word of God when it is necessary to support your theory."

"When Jesus saw the faith of the palsied man and his friends, He said: 'Son, thy sins are forgiven thee,'" said Mabel. "There was no baptism about it. And Peter said to Cornelius and his friends: 'To him give all the prophets witness that through his name whosoever believeth in him shall receive the remission of sins.' Acts 10:43. There was no baptism mentioned as a condition indispensable. Besides I maintain baptism is a washing literal or formal."

"Yes," added Arthur, "it is a formal cleansing of the sins already cleansed by the blood of Christ through faith."

"That's so, sure," said Brother Jones; "it's just plainer and plainer to my mind. I think we'd better adjourn this meeting to the church and call all Sterlin' in to hear; for I don't think I ever saw a set of people anxiouser to hear, and I really think I'm learning' more than I ever did in all my born days."

"This text is perfectly clear to me," said Mr. Tibbs. "I've a new idea on baptism, a figurative or formal washing away of sin. That baptism in the light of the Scriptures procures pardon is simply incredible. I am eager to go on with the discussion. What shall we discuss next, Doctor?"

"I am not at all satisfied with the passage under consideration," said the Doctor; "but I pass it and call attention to another plain passage that I think children can understand. It is 1 Peter 3:21. 'The like figure whereunto even baptism doth also save us.' Let

us not say the truth is buried again under a mountain of tropes, shadows and figures. This is a plain, unambiguous statement of a fact, and that fact is *that baptism saves us.* Not that baptism is a Savior, but a means by which the Savior gives salvation."

"Let us examine the text," said Mabel; "I think we shall find a meaning different from the one you give it. We are told that eight souls were saved in the ark——"

"Yes, and we are told that this is the like figure whereunto even baptism doth now save us," interrupted the Doctor. "That salvation by the ark was typical of our salvation by baptism."

"Very well," replied Mabel; "let us see how that interpretation will work. You will readily admit that the type must agree with the ante-type in its representation of the thing typified, else there is no resemblance."

"Certainly," replied the Doctor.

"All right," said Mabel; "now let us see how your type and ante-type agree. You say that in the ante-type—baptism—people are saved by being put into the water, but in the type—the ark—people were saved by being kept out of the water!" This fell like a thunderclap and created consternation among the Doctor's people. "Besides," returned Mabel, when the confusion had somewhat subsided, "baptism itself is also called a figure."

"I deny it," said the Doctor; "I shall not allow any more turning and twisting to avoid the proper conclusion."

"My study of this text," replied Mabel, "has assured me that the Greek here implies two figures alike in signification."

"The text tells us," said the Doctor, with great

energy, "that baptism doth now save us. From this it is undeniable that baptism does in a sense save us. Now, we do not enjoy this salvation previous to baptism; but we do enjoy it after baptism. In what does this salvation consist? Peter tells us in another place. He said to thousands: 'Repent and *be baptized every one of you for the remission of sins.*' This salvation then consists in the remission of sins."

"The Doctor is quoting again," said Mabel, "a text we literally took away from him."

"I see," said Arthur, "by examining the Greek that there are two figures, one like the other. This cannot be avoided. What are the two?"

"One," said Mabel, "is the salvation of Noah in the ark; the other is baptism. Both are figures. This utterly makes way with all the Doctor's logic. *Baptism saves in a figure;* and that which saves in a figure cannot save in any other way. This is just what Baptists have always believed and taught. Peter was without doubt a genuine Baptist like the rest of the apostles."

"What!" exclaimed the Doctor, good-humoredly, "do you mean to monopolize all the apostles?"

"There are some things in the text that are not yet explained," said Mr. Tibbs.

"Well," replied Mabel, "we see in the text, 1. Baptism is a figure, a picture of salvation. As Noah was saved in the ark by water, so we are saved in baptism pictorially *by the resurrection of Jesus Christ from the dead.* Without the resurrection of Christ there could be no salvation. 'He was delivered for our offenses and raised for our justification. We cannot be saved till we believe in our heart that God hath raised him from

the dead. (Rom. 10:9). Now as Noah in the ark, floating above the drowned world, was a picture of our salvation by Christ, so is baptism. The trouble with the Doctor is that he is pointing to the picture instead of the reality. He is so taken up with the figure he depends on that instead of the Savior the figure points to. The children cry for bread and the Doctor presents to them a beautiful chromo-picture of bread and expects that to satisfy the hunger of the children." This amused some, worried some and made the Doctor's ire flash from his eyes. Mabel went on: "3. The parenthesis sheds light on the passage. It declares baptism does not put away the filth of the flesh, but is the answer of a good conscience toward God. Professor F. L. Dupont, a good Bible expositor, affirms 'there is not a passage in the Bible where *filth, filthiness, filthiness of the flesh, etc., are used in any other sense than that of moral pollution.*' He quotes many passages to prove this assertion. Now, Peter declares baptism is not the putting away of the filth of the flesh, i. e., not the putting away of *moral pollution,* which is sin! So baptism does not put away sin. What, then, is baptism, according to Peter? It is 'the answer of a good conscience toward God.' When one is pardoned, justified, saved, the question arises, will you obey him who has saved you? His answer is *I will.* How does he make this answer? *By baptism.* By baptism he acknowledges his allegiance to Christ. The obligation of baptism, like the oath of allegiance, covers his whole life, and by it he professes a willingness to obey and follow Christ forever. Baptism is thus the answer of a *good* conscience. The Bible tells us of a *seared* conscience (1 Tim. 4:2), a *defiled* conscience (Titus 1:15), an *evil*

conscience (Heb. 10:22), and a *good* conscience (1 Tim. 1:5). Undoubtedly a scriptural subject has a good conscience, which signifies a regenerate believing heart. Paul represents the heart of the believer as being sprinkled from an evil conscience. He represents him as having his conscience purged from dead works to serve the living God—purged by the blood of Christ. This is the same thing as having the sins washed away, after which they are formally washed away in baptism. Thus I have wrenched this beloved text also from the Doctor's grasp and have shown it supports my view instead of his."

"That's so, sure," chimed the long silent voice of Brother Jones; "it just can't be denied. Stars alive! I'm more and more brought over all the time."

"I am satisfied with this text," added Mr. Tibbs, "and have another in my mind I would like to hear discussed. Have you any other passage on your mind, Doctor?"

"Nothing in particular," responded the Doctor grumly.

"Then I would like for you to give us an exposition of Mark 16:16. 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' Then let Miss Clement review your exposition."

"Very well," said the Doctor; "I will tell you what the passage means. My view is a common sense view, one arrived at without any hard digging or nice criticism; hence one that teaches, not only the scholar, but the common Bible reader. This commends my interpretation readily to all unprejudiced minds and proves the Bible to be a book for the common people. Jesus was now about to ascend to heaven. He commissioned

his apostles to go into all the world and preach the gospel to every creature; and he assured them, solemnly declared, that all who *believe and are baptized* shall be saved. Not he that believeth only; but he that believeth and is—and is—and is baptized. How plain! Now when salvation is promised to any person, or is affirmed of one, on certain named conditions, it can never depend on fewer conditions than are named. They are two: *belief and baptism.* In order to be saved, therefore, it is necessary both to believe and be baptized. The salvation here spoken of is that primary salvation that consists in the forgiveness of sins. Here is my exposition, explain it away if you can, for it upsets your whole theory."

"This I will certainly do," began Mabel; "the salvation of the text is not a *primary* or present salvation; but a future final salvation in heaven. It is the same as that referred to by 'He that endureth to the end shall be saved.' Mark 13:13. Let us suppose you are right in saying it means the present remission of sins. Then it will read as follows: 'He that believeth and is baptized is pardoned; but, he that believeth not is damned!' Doctor, it will take more ingenuity than you possess to dodge that absurdity. Such is the ridiculous dilemma changing the future tense into present to support your unscriptural theory throws you into. Now read the text and see where the stress falls. Does it not fall on *believeth?* 'He that believeth not shall be damned.' That is true, for the Book so teaches abundantly. But suppose one believes—will he be damned then? Not if words have any meaning. The plain inference is that he who believes will not be damned. And this the Book teaches as incontrovertibly as that two and two make

four. Jesus solemnly avers that the believer is *not condemned,* but *has eternal life and shall not come into condemnation.* John 5:24. So faith is the hinge upon which salvation turns."

"What is the use of a preacher?" exclaimed the Doctor. "There is no work for him in the great plan of salvation, though Paul declares 'we are workers together with' God. Let him quit the ministry and go to plowing corn and cotton."

"Yes," replied Mabel, "there is work for him to do; but he must not undertake to do God's work. There is no third party upon whom the salvation of a soul depends except to impart Bible knowledge."

"I dispute it," affirmed the Doctor. "Did not the apostles have to go and preach and baptize? Did not they constitute a third party performing a work indispensably necessary to salvation? They did. Now open your Bible and show someone saved without this third party."

"It is easy to do," said Mabel. "Turn to Luke 23:40-43. Was not this penitent thief saved? Jesus in answer to his prayer said: 'Today shalt thou be with me in Paradise.' And there was *no third party.* He was saved like every other sinner, by faith in Christ —a faith leading him to pray and cling to Christ. Now turn to Luke 18:13, 14. Was not this publican saved? Jesus declares he went down to his house justified. Will the Doctor dispute it? Then he and the Master for it. And there was *no third party.* Where is your unscriptural theory now?"

The Doctor's confusion was woful and painful at this point. Dismay was written on the faces of his people, while the spectacled man ran his bony fingers through

his long locks and seemed to be full of joy.

"I would like you to notice," added Mabel, "that in Mark 16:16, Jesus states both the moral, or scriptural, and ceremonial. He tells what is necessary to both salvation and its public profession before men. According to this text and all the New Testament faith precedes baptism. Now let us refresh our minds by what has already been settled by this discussion. 1. The believer is pardoned, saved, justified, etc., etc. Shall he now be baptized in order to be saved? No! a thousand times no! Hence we believe also, 2. That baptism is a figure—a formal and figurative washing away of sin. This has been abundantly proven. I give on this point an additional passage in Heb. 10:22, 23. 'Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering.' First, the heart is sprinkled from an evil conscience. This is done by the blood of Christ (Heb. 9:14), and done when the sinner believes (Rom. 3:25). Then our bodies are washed in pure water, in which we figuratively represent that cleansing by a public profession of our faith in Jesus. Cleansed from sin by the blood when we believe; then profess that cleansing by baptism. Now I am confident my position is plain and impregnable, and it laughs at all efforts to overthrow it."

"That's so, sure," said Brother Jones; "I never saw anything clearer. I declare this is equal to a theological institution. I do believe we will all be real Baptists if it keeps on."

"It is not hard," retorted the Doctor, "for persons to be what they want to be, right or wrong. The more

and more I see the people of Sterling are like the Athenians, having itching ears for something new."

"I think it's been shown," replied the brother, "that these things are as old as the Bible and the things we've been a holden are the new. Anywise, I'm just bound to hold on to the Bible, new or old."

"I believe," said Arthur, "that every passage produced so far, bearing on the subject of baptism, and which it is claimed teaches that baptism is essential to remission and salvation, has been so explained as to disclose the fact that it does not teach that doctrine. This is a fact clearly made out to my mind so far. I wish to know if there are any other passages to be examined; and if not do we give up the doctrine of baptismal remission, because it is unsupported by the Scriptures?"

There was a lull of half a minute. All eyes turned instinctively to the Doctor. He could have made a long speech, but he had been beaten so often, routed, driven from his intrenchments and hedged in on every side, that he just mutely curled his mustache and squirted tobacco juice into the grate, unconsciously. It was amusing at this juncture to see the wry looks and comical movements of the spectacled man. He was evidently trying to avoid notice, but made a most signal failure. He seemed to think a complete victory won and to rejoice at the tumbled and demolished fabric of Campbellism. The silence, which seemed an age, was broken by our heroine:

"Before we give up the discussion I would like to show that persons have been saved in all ages in the same way; that there was not a change of the way of salvation under the Christian dispensation."

"Can that be proven, Doctor?" inquired Mr. Tibbs.

"I think not," was the reply. "If she undertakes that she will give it up before she gets far on the way."

"I would like to try it," said Mabel.

"Let us adjourn the matter till tomorrow night and have a good chance at it," added Mr. Tibbs. "It is something new to me, and, if it is taught in the Bible, I wish to learn it."

As the crowd was dispersing the Doctor said to some of his members that it was utterly impossible to prove such a ridiculous absurdity. Arthur and Mabel kept their seats while the crowd went out. Only those who have truly loved can conceive how they appreciated being left to themselves. After a little hesitation and palpitation of the heart and reddening of the face Arthur moved a little uncomfortably in his chair and said: "There has been a complete revolution in my views of Scripture since your return home. You have under God led me out of the fog of error and delusion and have shown me the true way of salvation. How shall I ever repay you?"

"I am so glad," said Mabel, "if I have done you good. Repay me by teaching someone else the true way." Her eyes were swimming in tears.

"Mabel," said Arthur, his manly chin quivering, "eternity alone will reveal the magnitude of blessing brought me by this discussion. I am under weighty and eternal obligations to you." He drew nearer as he said this, took her fair hand in his, which clasped it gently, but firmly, as if it never meant to let go, and said in a voice toned down as if he had been touched by zephyrs blown from floral gardens: "Mabel, I have known for months that I was dependent on you for

earthly happiness; but I never dreamed till now that my salvation in a sense depended on you also. I am glad to tell you, Mabel, because I think you will rejoice at it, that not only is my mind changed, but my heart also."

"When," eagerly inquired Mabel, "when did it occur?"

"Last night," was the response. "I have been praying earnestly since the discussion on the condition of the believer closed. I think I never realized till last night how sinful I was. I was long held on my knees by some power I cannot describe, overwhelmed by a sense of my sin, afterward by a sense of God's goodness to me. After this I was filled with a peaceful, joyful, satisfying sensation that I had never felt before and which I cannot now describe. I believe I have a saving connection with Christ which I never had till last night. I am happy, unutterably happy, and I owe it all under God to you."

Mabel was choked with feelings of joy. She wanted to speak, but could not trust her voice.

"Now that you have helped me into the way to happiness in eternity, I am wondering if you will go any further," continued Arthur. "Did it ever occur to you that it is in your power to wither my hopes, blast my prospects, cripple my powers, and in fact wreck my earthly happiness, and all with a single word?"

"No," said Mabel softly; "I never arrogated to myself so much importance as to believe I was so essential to anyone's happiness."

"Mabel," said Arthur, "could I be happy without you?" And, enamored, with looks of cordial love, he gazed fixedly and fondly into the face of the beautiful

girl, while a crimson blush mantled her dimpled cheeks.

"It would make me happy," she said, hesitatingly and with modesty, "to believe I was essential to your happiness."

"Then you may be happy," was the quick and passionate reply; and he caught her to his bosom and—and—but we must ring the bell here and let the curtain fall. It would be unkind and impolite to stay and look and listen longer. Suffice it to say they felt from that hour their interests and destinies were one.

After Arthur was gone Mabel was called into her mother's room to be consulted about her conversion and Christian experience. Her parents were uneasy about their condition, and this conversation only served to alarm them the more and shake again their faith in their salvation. They spent a sleepless night, rehearsing again and again the story of Mabel's conversion and trying in vain to convince themselves that they were true disciples of Christ.

After praising God for past help and praying for her parents and for future help, Mabel, wearied in mind and body, slept sweetly. "So doth he give his beloved sleep."

What jabbering in Sterling next day! As a river grows larger the farther it runs, so did the interest in this religious or Bible discussion. The shop boys, the kitchen maids, the workingmen, the merchants, the lawyers—all had it as the topic of discussion. Many of the better informed disciples would have gladly put down this debate and stopped this street babbling; but people will talk, and the thing went on from day to day.

Jeems and company walked some distance down the

street in silence. The silence was broken as usual by George:

"What's your mind now, Mr. Morgan? Is there any—that is to say—any change in your views?"

"Change! Me, George? Me change? I think you don't know me, George."

"Beg pardon," apologized George; "I wus—I—I—that is to say—I wus just tryin' you."

"No, George," continued Jeems enthusiastically, "I'm not changed—I never change! No! 'Yon great rock shall fly from its firm base sooner nor I,' as the poet says. I can't be scared or frightened out uv my convictions uv scriptur. I tell you, George—do you hear me, man?—I tell you I can't be moved, I'm firm as a rock, I know, I positively know I'm right!—and yet—and yet"—and he stopped, thrust his hands down deep into his pockets and, looking down on the pavement in a hesitating manner (his wife and George meantime looking eagerly into his face by the moonlight and studying its expression, so quaint and unusual, as if they could not interpret it)—"and yet I'd give the best hide in my vats to be sure uv it."

"Fur course, Jeems," said his wife. And they walked home in silence.

CHAPTER XIV

"My son," inquired Mrs. Manly, "what are you laughing about? And why is your face so radiant?"

"Mother, I think I will laugh forever. No mortal ever had more reason for joy than I. I have two reasons—the best and biggest this world affords. One is *I am converted.*"

Then followed embracing and weeping and rejoicing, and holy, happy, hopeful conversation about the marvelous goodness of God and the gracious providences that work out his purposes and save his people. This theme monopolized and consumed the time, while the breakfast burned through inattention. In the feast of soul bodily hunger was forgotten.

"But there is another reason. What is it?"

"Why, last night she promised to be mine forever."

Again Arthur threw his arms around his mother and kissed her.

"Mother, I am the happiest man under the sun. I would not exchange places with any king on earth. O God! how good thou art to me."

"Blessed be God for his mercy to us, my son."

Then followed more delightful talk, in which most of the time was engrossed by Arthur, his happy mother content to hear his speech about Mabel and their future flow on without interruption.

"Mother, we must begin to plan for the home-

bringing. I have means enough to provide a new and more modern, commodious and esthetic home in due time. But for the present we must fit this for my bride. We will be happy here with our loving mother as any prince and princess in the most gorgeous palace in the world. How her dear heart will bound and her sweet face radiate at the sight of your flowers! those delicately shaded begonias, that spotless lily, those thousand-leaved ferns, those yellow daffodils, those soulful roses, those brilliant many-colored chrysanthemums and those stately, magnificent magnolias—all these will make her eyes sparkle and add to her happiness. But she will be the most fair and fragrant flower in our home. Everything reminds me of her. The fragrance of flowers reminds me of the odor of her balmy breath, the birds of the music of her song, the dancing brook of the ripple of her laughter, from the distant stars I catch the glory of her eyes, and, in the brilliant sheen that leads on the laggard day, the only thing I see is her glorious face."

"O you Cupid-struck boy! You have as bad a case as I have known. The passion of your heart pours itself out in sentimental tenderness and unrestrained admiration. You are guilty of heroine worship. I will do my best to get our home ready for your bride when you bring her. My heart is ready now. But we had better eat something; for increased happiness should stimulate to increased labor. The more we receive, the more is required of us. We must now plan to do more good in the world than ever before."

"By God's grace, mother, henceforth for us to live shall be to know and love and serve Christ and bless the world. Then to die will surely be gain."

CHAPTER XV

It was another cloudless night in November. A brisk breeze from the west had been blowing all day; but the air for the season was quite pleasant, just cold enough to be bracing and exhilarating. The usual stupid humdrums of Sterling were all feeling a lively interest in the discussion pending. The fact is a moral and religious earthquake was being felt in Sterling, the shocks occurring every twenty-four hours. It was felt by all grades of society. For years the people of Sterling had held the views of Scripture advocated by Mr. Campbell and his followers. No other views had been propagated. But a wedge had been inserted in the religious beliefs of the people and hammered at with such masterly strokes that Campbellism was being split open and exposed. A pry—a gospel pry—had been put under the religious faith of Sterling and the whole thing was on the eve of upsetting.

Mr. Clement's house was again filled early with some eager to talk and others eager to hear. Dr. Stanly was a little late and nervous, but hopeful. He evidently disliked to meet the gazing scrutiny of the crowd; but he faced the ordeal very well, considering, and made an effort to appear brave and cheerful to his flock. After passing remarks by several Mr. Tibbs inquired:

"What is the statement of the question before us tonight, Miss Clement?"

"It is," she replied, "that in all ages of the world persons have been *saved by faith in Christ.* And, of course, that means by faith with what is necessary to it, or by the faith that follows repentance, which is preceded by teaching of the truth and convincement of sin."

"It is an easy matter," said the Doctor, "to show the fallacy of such a statement."

"Very well, Doctor, will you please proceed?" said Mabel.

"You have affirmed," he replied, "and the burden of proof properly lies on you; but I shall not be particular. I confess this idea of yours is entirely new to me. I do not object to it, however, on the ground of its novelty; but because it is plainly unscriptural. Up to the time of Christ the people were in a sense the followers of Moses, because they followed his teaching; but when Christ came they were told to follow him and his teaching. At the baptism of Jesus there came a voice from heaven saying, 'This is my beloved Son, in whom I am well pleased.' Matt. 3:17. On the mount of transfiguration the same voice spake out of the cloud, 'This is my beloved Son; hear him.' Luke 9:35. They were no longer to hear Moses and follow him; but were thenceforth to follow Jesus and do what he taught. Now if they both taught the same thing and the same way, why turn from one to the other?"

"I would like to ask," said Mabel, "what office was filled by the types and shadows of the Mosaic dispensation? Were the offerers really saved by the lambs and other victims slain on Jewish altars?"

"No," replied the Doctor, "they were all typical of Christ, who was to come as Savior."

"That is correct," said Mabel; "the countless gallons of blood that ran down from Jewish altars never atoned for, or washed away one sin. The lamb slain with its warm blood flowing pointed as a finger-board to our crucified Savior whose blood alone could wash away the sin of the offerers. The offerer was not to trust in the lamb taken from his flocks for pardon, for no one was ever saved thus. He was to look through that lamb as a type to the dying Christ as his only hope of pardon. Thus under the Mosaic dispensation persons were saved by trusting in Christ—saved then just as they are now. Thus the teachings of Moses and Christ are perfectly harmonized—are not at war."

"Don't you know," said the Doctor, "that not one person in a hundred understood the full spiritual import of his own offering? Hence scarcely any of them were saved."

"Perhaps so," replied Mabel. "I know the Lord said of the Israelites, 'They do always err in their heart and they have not known my ways. So I swear in my wrath they shall not enter into my rest.' See Ps. 35:10 and 11 and Heb. 3:10 and 11. So I conclude few of them were saved."

"But," interrupted the Doctor, "it will not do to say there were no changes made and no difference in the two dispensations. The law and the prophets were until John, since then the Kingdom of God is preached and men press into it. The law was given by Moses, but grace and truth came by Jesus Christ. I tell you there is a wide difference—everything is changed. Why, there is as much difference in the two dispensations as in moonlight and sunlight. Then we are plainly taught that under the law those who complied with the re-

quirements of the law were to live in doing them."

"We will agree, Doctor," said Mabel, "in much you say; but I do not see the pertinency of much you say. Answer me this question: Does not the law require *perfect* and *constant* obedience in order to salvation by it?"

"Well, yes, that is right," answered the Doctor.

"Well, did any one ever keep the law perfectly and constantly except Jesus?"

"Well,"—and the Doctor turned in his chair uneasily —"no, I think not."

"You are right," added Mabel decisively, "and it therefore follows that no one was ever saved by the law. Hence they must have been saved in some other way, if saved at all. This is true; they were saved by faith in Jesus Christ, the only Savior in all ages."

"But," interrupted the Doctor positively, "there is the Old Testament and there is the New Testament of our Lord and Savior Jesus Christ. The New supersedes the Old. The Old is done away and the New comes in for a hearing. To the New we are to turn for the knowledge of the way of salvation; and it tells us to repent and be baptized for the remission of sins. The Old nowhere gives any such instruction. In the name of common sense, I ask, why have a New, if it is the same as the Old? Where is the propriety? How can it be new?"

"Let it be understood once for all," responded Mabel, nothing daunted, "that there is a great difference in the two dispensations. Some things were required under the Old that are not under the New; and *vice versa*. But that does not militate against my position. The one question for us to decide is this: Were persons

saved during the Old dispensation by trusting in Jesus, just as they are in the New? Now I affirm they were. Let us hold ourselves to this one point and not discuss everything peculiar to the times of Moses and Christ."

"That persons were saved then as now has not been proven, nor can it be," said the Doctor. "Salvation is now certainly closely connected with baptism; this was not the case in the days of Moses and the prophets. Therefore I conclude the way of salvation has been different in different ages of the world."

"Baptism is an important ordinance," said Mabel, "and ought to be observed; but baptism is no more essential to salvation now than it was in the days of Moses and the prophets, i.e., it is not essential at all. This fact glows on almost every page of inspiration and has been made as clear as noonday; but it is still true,

> 'Convince a man against his will,
> He's of the same opinion still,'

or tries to be."

"That baptism is essential to salvation is the doctrine of the New Testament," said the Doctor.

"I beg pardon," replied Mr. Tibbs; "but this discussion has shown that there is not a scintilla of truth in that statement."

The Doctor's face whitened, but he held back his boiling wrath.

"Now," said Mabel, "I propose to show that the way of salvation has been by faith in all ages. Let us notice, 1. All the sacrifices of Jewish altars were figures of Christ and designed to set him before the mind of the offerer and to teach him to look to and trust in

Christ for salvation. He who brought his lamb to the priest to be offered up for his sins did not look to that lamb for pardon, but to God's Lamb typified by his own. Thus he was saved by faith in Christ; so are we. 2. All the prophets taught the people to believe in the coming Christ in order to the remission of sins. When Jesus appeared to, and instructed the two disciples on the way to Emmaus he said, 'O fools and slow of heart to believe all that the prophets have spoken'; ought not Christ to have suffered these things and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.' Luke 24: 25-27. Here we learn that all the Old Testament Scriptures speak concerning Christ. Now notice one passage bearing on the question before us. It is in Acts 10:43: 'To him give all the prophets witness, that through his name whosoever believeth in him shall receive the remission of sins.' This is clear. Here we have the prophets—all of them—bearing witness together, teaching the people of their day to believe and promising remission of sins if they do believe in Christ. Thus the typical sacrifices and Moses and all the prophets agree —all say, *believe and be saved.* 3. John the Baptist, the forerunner of Christ, taught the same doctrine. He taught the people to repent and to believe in One that was to come after him, Matt. 3 1, 2—Acts 19:4. John said: 'He that believeth on the Son hath everlasting life,' John 3:36. Thus John perfectly agrees with those that preceded him, that men are saved by faith. 4. The writers of the four Gospels all teach this doctrine. Matthew says in chapter 9:2 that a man was pardoned on condition of faith. Mark says the same thing, Mark

2:5. Luke in chapter 7 tells of the woman who washed his feet in tears, etc., and declares that woman was saved by faith. John taught that those who believe become the sons of God (1:12), that they are not condemned (3:18), but have eternal life (3:36). They are all a unit and agree with preceding witnesses. 5. The Acts teach the same doctrine. Read again Acts 10:43 and 11:14. Then see how Paul and Silas answered the question, 'What must I do to be saved?' They said, 'Believe on the Lord Jesus Christ and thou shalt be saved,' Acts 16:31. Then see the instruction Jesus gave Paul when he first appeared unto him 'to make him a minister and send him to the Gentiles that they may receive remission of sins and inheritance among them that are sanctified *by faith in me.*' Acts 26:16-17. This is too plain to need comment. 6. The Epistles are full of this doctrine. There are whole chapters that might be read in proof. But I shall content myself with one passage bearing directly on the point in dispute. It is 2 Tim. 3:15: 'From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith in Christ Jesus.' The sacred writings alluded to are the Old Testament Scriptures taught Timothy from infancy by his Jewish mother. The New Testament was not extant during Timothy's childhood. Notice now closely what Paul says: 1. Salvation comes through faith. He who exercises faith in Christ Jesus receives salvation. 2. The Old Testament Scriptures taught salvation by faith in Christ Jesus. This is unavoidable. This is the doctrine so clearly taught in the New. Hence there has been no change in the way of salvation; it has always been by faith in Christ. Unless this passage be mar-

tyred, or gagged, it is just certain to establish my position. The only way to dodge the truth here taught is to put the passage on the rack like an inquisitor and torture it till it shrieks out a meaning that it does not contain. I might close here; but I give, if possible, additional force by enumerating,

"7. Some examples of the way persons were saved under the two dispensations. Take the case of Abraham. How was he saved? Moses tells us in Gen. 15:6, 'He *believed* in the Lord and He counted it to him for righteousness.' Now Paul in Romans takes up this case to show how persons are saved under the Christian dispensation. Paul says Abraham *believed* God and it was counted to him for righteousness and that it was not written for his sake alone that it was imputed to him; but for us also to whom it shall be imputed if we believe Rom. 4:3 and 23, 24. If we do what Abraham did God will do to us what he did to Abraham, i.e., count us righteous. So, as he was saved, we are saved. In John 8:56 Jesus says: 'Your father Abraham rejoiced to see my day and he saw it and was glad.' Now read Gal. 3:6-8 and you will see the gospel was preached to Abraham. Through that Abraham believed and was saved just as we do. Paul declares also that believers walk in the steps of that faith of our father Abraham, Rom. 4:12. How was Abel saved? 'By faith Abel offered a more excellent sacrifice than Cain, by which he obtained witness that he was righteous,' Heb. 11:4. How was Noah saved? 'By faith Noah * * * became heir of the righteousness which is by faith, Heb. 11:7. How was the jailor saved? By faith. How was Cornelius saved? By faith. How were the Romans, Galatians, Ephesians, etc., saved? By

faith in Christ Jesus. Thus we have the way of salvation exemplified under both economies, and the way is the same. I quote one more passage by which the one way of salvation in all ages is forever settled. There were Judaizing teachers who taught that men could not be saved except they were circumcised. Paul and Barnabas after much disputation took others and went to Jerusalem to consult the apostles about the matter. It was pronounced unnecessary. Peter said: 'Why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear? But we believe that through the grace of our Lord Jesus Christ we shall be saved, *even as they,*' Acts 15: 10-11. Even as they! Even as the fathers were! Here then are the reasons for my faith: The sacrifices of the Jewish economy, the prophets, John the Baptist, the writers of the Gospels, the Acts of the apostles, the epistles to the churches and a number of examples scattered through 4,000 years all testify that the way of salvation is and has ever been *by trusting in Jesus.* Then Peter capped the climax by declaring we are saved like the Jewish fathers were. This is a fact then made out beyond the shadow of a reasonable doubt.''

While these arguments were being arrayed and piled one on top of another the audience listened with profound attention. Arthur and Mr. Tibbs showed by their beaming faces that they believed Mabel's position was correct. The Doctor appeared confused and chagrined. Mr. and Mrs. Clement were confounded and convinced. And the spectacled man rubbed his hands together till they were almost ready to take fire. The arguments were clear, convincing and irresistible; and the matter seemed settled when Brother Jones said

enthusiastically: "That's so, sure; there's not a reasonable doubt. If a body doubts after all this testimony, accordin' to my mind, he's unreasonable and unwilling to take what's plain truth, certain."

At this speech the Doctor colored deeply; but he did not say anything. It was now an undisguised fact, patent to him and to all, that either he was wrong and Mabel was right, or he was unable to cope with this school girl in discussion. He was now sure he had found more than a match in this youthful champion of the Baptist faith. He was heartily sorry he had brought on this discussion and secretly resolved that he would not be such a fool again in a hurry. But all could see he was determined to stick to his own doctrine.

"This matter seems to me," said Mr. Tibbs, "to be as clear as a mathematical demonstration. The proof is simply overwhelming. The one argument, viz., that the prophets all thought that persons must believe in Jesus and then receive remission of sins, and that Peter, living in the Christian dispensation, taught the same thing *verbatim et literatim,* satisfies my mind perfectly that the way of salvation has been the same in both ages, and I shall henceforth defend this doctrine."

"I am forever and unwaveringly settled," added Arthur, "in the firm belief of this doctrine; and I flatter myself that I have gathered information and facts enough to confute the arguments of any who do not believe it."

"Are there any other questions involved in the discussion that we should examine?" asked Mr. Tibbs.

"Inasmuch as some have said that I acted unwittingly in being reimmersed by the Baptists, I would like to show why it was done," said Mabel. "I think I

can show that Campbellite baptism is unscriptural and hence worthless."

"Well, will the heavens fall next?" exclaimed the Doctor. "Of all the absurdities under the sun those held by the Baptists are the most puerile and ridiculous. Unreasonableness, presumption, bigotry, imbecility, have characterized your positions during the whole of this discussion. There is so little appreciable difference in Baptist and Christian baptism that all magnanimous minds—all save those dwarfed by sinful selfishness and proud prejudice—are agreed both are scriptural. And I say, and say emphatically, it's the depth of nonsense, the very acme of folly, to dispute it."

The tone of this speech was full of bitterness and sarcasm. The Spirit of Christ was not controlling the Doctor. His mind was beyond doubt swayed by the old Adam nature. This harsh speech, spoken in a very ugly manner, made the blood tingle in the veins of those who heard it. Particularly did the cheeks of Arthur Manly burn with the hot blood of honest indignation; but he checked the cutting reply about to escape his lips.

"That is a hard speech," said Mabel, simply and softly.

"If Doctor Stanly was not a minister," added Mr. Tibbs, "I would say his remarks are highly uncivil; and, in my judgment, are not sufficiently courteous to be addressed by a gentleman to a lady. But I have never been willing on any subject to accept mere asseverations, however solemn. 'To the law and the testimony.' I want to hear this matter out; and as it is late I propose a postponement till tomorrow night."

Silently the people dispersed, some wounded by the

hard sayings, some perplexed that the discussion was planting and nourishing Baptist principles and scattering firebrands in the Campbellite society, and others wondering if it would be proven the next evening that they had not been baptized according to the Scriptures.

Mr. Tibbs and Arthur lingered behind and together bade Mabel good-night after congratulating her on another signal victory. Mr. Tibbs gallantly took Mabel's hand and said with evident heartiness:

"Miss Clement, it affords me pleasure to say that in my opinion you have so far sustained fully every position you have taken. I at first entertained much prejudice against the views you advocate; but that feeling of opposition has gradually subsided, and, like Saul, I now joyfully embrace and propagate the cause I once persecuted. Dr. Stanly has been beaten badly at every point; and I see in his irritability and sarcasm your wounded victim writhing in agony at your feet. His anger and sarcasm rebound and hurt himself rather than you." He held her plump pretty hand all this while. Arthur stared and studied those faces brought into such close proximity.

"Manly," said Tibbs, as they walked down the street arm in arm, "she is the most bewitching little creature I ever met. But let me tell you, fellow"—and he stopped and squared himself on the pavement and looked Arthur in the face—"though I have gained during this discussion much useful information, I fear I've lost something irrevocably."

He wanted to see what Arthur would say. They walked on. Arthur did not ask, but guessed what was lost, and in his soul did not wonder at it. In front of the court house Arthur called a halt: "Tibbs, my

dear fellow, I am sorry for what you have lost; don't lose it there, my man; don't lose it there; it is too late for you to gain by it." Arthur said: "Good-night."

It was what Tibbs suspected. He stood motionless as a statue in the moonlight for five minutes. Then he sighed one of those deep sighs that seem to come up from hearts that are sad and lone.

* * * * * * * *

"Mr. Morgan"—George hesitated, for he did not know just the best way to ply Jeems with questions so as to find what his notions now were, and so to shape his own accordingly—"Mr. Morgan, my mind has been struck."

"How, George, how?" inquired Jeems.

"W'y, it's struck with the fac'—that is to say—that things are growin' worse and worse."

"Hang me if they hain't," he replied.

Mrs. Morgan clasped her hands as if she was faint almost to swooning. But she didn't swoon.

"Mr. Morgan, do you think they'll ever grow any better?" asked George.

"Hang me if I know, George; and—and—hang me if I kere. I'll be what I'll be, George."

"I don't edzacly understand ye," said George.

"Do ye hear me, George?" said Jeems in an imposing and impressive manner.

"Yes, I hear yer, Mr. Morgan," said George with eyes and ears and mouth open and hands reaching out involuntarily, as if to clutch whatever Jeems might say.

"That girl," continued Jeems, "contends that the Bible's a Baptist book out and out; that it was got up by the Baptists and for the Baptists; that every sentence in that book is a Baptist sentence, and every verse

a Baptist verse, and every word a Baptist word; and if we unite on the Book we'll all be Baptists. But I don't kere what she contends; it's all child's talk to me and I can't be moved."

George thought this the height of wisdom and believed it upset all the girl's arguments. Mrs. Morgan felt like shouting at her husband's lofty and emphatic peroration.

CHAPTER XVI

"I can't tell what will become of us and our church," said Mrs. Barker to Mrs. Wood, as they walked in the twilight to Mr. Clement's. "We've already been proven to be infidels and heathen, and we are to be convinced tonight that Campbellite baptism is unscriptural. Baptists, of course, are *the* people; and when they die wisdom will be buried with them. What a blessing to mankind they are!" And she curled up her lip in contempt and defiance of Baptists and Baptist principles.

"I've been mortified nigh to death by the results of this discussion," responded Mrs. Wood; "but I confess I've been almost ready several times to give in and be a Baptist."

"Mrs. Wood!" exclaimed Mrs. Barker. It was a cry of pain and alarm as well as surprise.

"Just think a moment, Susan Barker," continued Mrs. Wood. "Dr. Stanly is a learned man, a man of age and experience; he has studied the Bible closely; and after all this if he cannot defend our suffering cause from the attack of a young school girl, it can't be defended and deserves to perish!"

"Henrietta Wood!"

"Exclaim as much as you like, Susan; exclamation points do not make a way to go to heaven by, and astonishment is not argument. I tell you, Susan, I have

been, and am now, sliding over on Baptist ground, drawn, or driven, as you please to term it, by the honest and unshaken power of resisted but conquering conviction. I can't and won't fight longer against conviction and hazard my soul by advocating what I now believe is not in the Word of God. And I won't lend the influence of my life to this doctrine either, for I will have to answer for it at the judgment. So I won't, and they say when a woman won't she won't, and that's an end on it."

Here they arrived at Mr. Clement's and found a large and eager but silent audience.

Arthur and Mabel sat pensive, casting furtive glances at each other, and their movements were soon observed by Mr. Tibbs, who had a rather woe-begone expression on his face. Poor Tibbs! is there a cure for wounded hearts?

> O for some deep Lethean fount,
> In which to bathe away the memories
> Of souls on which our vision focused years ago;
> Which cling to memory's tablet as if fixed
> By twice ten thousand clinching nails.

All were eager for the theme that had brought them together. It was stated by Arthur:

"I believe our subject for tonight is, What is a scriptural baptism, and who has such a baptism? Am I right in the statement?"

"Yes," answered Mr. Tibbs, "and we should all feel a deep concern about this question. I am sure I have no desire to live and die without a scriptural baptism."

Dr. Stanly was slow to speak; he had been seized

with remorse for the harsh words of the night before, and had come out to be genial and fair and mollify the irritation caused by his unkind words. "Yes," he finally said, "this is an important question and we should give it a patient and candid investigation. In my opinion, Miss Clement is wrong; but we should be eager, not for human opinion, but for the teaching of the only Book which we profess to follow."

This speech had a good effect; it showed the Doctor was in a real good humor and desired to remain so.

"I confess," continued the Doctor, "that I have never been able to see points of difference in the baptism of our denomination and that of the Baptists to justify the assertion that one can be right and the other wrong."

"Suppose, Doctor," said Mabel, "you give us the points of likeness to be seen in these baptisms."

"Very well," said the Doctor, cheerfully, "I'll take quite a pleasure in doing so. Let us notice then—

"1. That both denominations baptize a *believer.* Neither we nor they would baptize one who did not profess faith and repentance. Hence both are set against infant baptism, for which there is found in the Word of God neither precept nor example. Here then we are agreed, and so far our baptisms are alike.

"2. Both denominations *immerse.* Nothing but a burial with Christ in baptism will satisfy either of us. Here again we agree.

"3. In both cases the baptisms are administered by persons who believe in baptism and have themselves been baptized. This is not the case with Methodist baptisms, for instance. Here again we are perfectly agreed. So I conclude there is no material difference."

"I admit, Doctor," said Mabel, "you make the matter look plausible, but I think you are not sufficiently inspective. In these days when the world is running after a thousand leaders we should give a vigorous examination to all mere theory before we accept it. Ingenious sophists by fallacious reasoning may lead us all astray, if we be over credulous. There certainly lurks fallacy somewhere. If the Bible is an inspired book somebody is wrong, for it does not contradict itself and men's views are as far apart as the poles. No one who carefully examines the facts in the case can fail to discover a marked difference in a genuine Campbellite baptism and a genuine Baptist baptism. There must be trouble between us somewhere or what means all this discussion? We do differ very widely. Notice: 1. Both denominations cannot be right. Baptists baptize for one thing and Campbellites for another. This no one can doubt. Now, it is a moral impossibility for both to have the scriptural design. Hence both cannot be right. If the Campbellites are right about the design of baptism, it follows necessarily that Baptists are wrong; and if they are wrong about the design of baptism, their baptism is wrong; and if their baptism is wrong, Campbellites ought not to receive it. If Baptists are right about the design of baptism, Campbellites are wrong; and if they miss the design, their baptism is wrong, is unscriptural, and Baptists should not receive it. Here is exactly the ground upon which Baptists reject Campbellite baptism: they believe they baptize for the wrong thing, and hence their baptism, to say the least, is irregular, destitute of scriptural meaning."

"If there is any loop hole through which to wriggle

out of that argument I am not able to discover it," said Mr. Tibbs.

"Is that all the objection?" inquired the Doctor.

"Oh, no," said Mabel, "that is just the beginning."

There was a ripple of laughter that confused and annoyed the Doctor.

"2. Campbellite faith is objectionable. Their faith simply acknowledges the Bible to be true. They are ready to baptize anyone who will confess be believes Jesus Christ to be the Son of God. This is not evangelical faith. Wicked men have it. The devil has it and has confessed it (Mark 1:24). The faith that fits one for baptism is real trust in, reliance upon, Christ for salvation. And as one can believe Satan to be the devil and believe all the Bible says about him without trusting, depending upon, or reposing any confidence in him, and may even hate him; so one may believe Jesus to be the Son of God and all he professed to be, and still may not trust him, depend upon him, or repose any confidence in him as the Savior, and may even hate him. When one seeks baptism at the hands of Baptists they wish to know, not whether he believes Jesus is the Son of God (for we take it for granted that all persons, both saints and sinners, unless they be downright infidels, believe as much), but whether he trusts Jesus as his personal Savior. Again, Campbellite faith is such as men can have without divine assistance, without the aid of the Holy Spirit. On this point Mr. Campbell, as quoted by Ray in his Text Book on Campbellism, page 167, says: 'Assistance to believe! How can a person be assisted to believe? What sort of help and how much is wanting? Assistance to believe must be to create in man a power which he had not before, or to repair

a broken power.' This is madness. It shows, however, that Campbellite faith is without Divine assistance. But this is inconsistent with the prayer of the disciples, 'Lord, increase our faith' (Luke 17:5). Moreover, if this be true, Paul talked foolishly, saying, 'God hath dealt to every man the measure of faith' (Rom. 12:3). Still greater ignorance was manifested when he said that faith is the gift of the Spirit (1 Cor. 12:8, 9). Again, Campbellite faith is without repentance. Hence it exists prior to, and independent of, repentance, according to their theory. It is a faith that has no sorrow for sins. But Jesus told the chief priests and elders that repentance is necessary to faith, that we must repent in order to believe (Matt. 21:32). Thus Campbellite faith is spurious. Hence the baptism of such persons as have this faith only is unscriptural and worthless.

"3. Their *subject* is not a scriptural subject for baptism. Their subject is unpardoned, for they baptize him in order to pardon. According to their own showing he is an unpardoned, unjustified, unsaved sinner. They lead a man into the baptismal waters with all the sins of a life-time on him. Baptists say such a man is not fit to be baptized, for the Bible teaches that a scriptural subject for baptism is pardoned, justified, saved, has eternal life, has a pure heart and is a child of God. Having the wrong subject,

"4. Their *design* is unscriptural. They baptize in order to procure remission of sins. Baptists baptize because of, or to celebrate, remission. Now, it has been shown in this discussion that a scriptural subject has before baptism what they baptize him in order that he may have after baptism. This was the first point made

in this discussion—made so clearly, fully, forcibly, it was indisputable. It follows, then, as they wholly miss the design that their baptism is utterly unscriptural and indefensible."

"So the whole Campbellite fraternity," said the Doctor, "are simply a lot of heathen and not a Christian among us."

"No, no," replied Mabel; "I would not dare to say, for I do not believe such a thing. I am sure there are many noble Christian men and women in your denomination. It is not the people, but the unscriptural doctrine they hold that I oppose. I am sure this error has proved fatal to many a soul. Through nearly all the ages since Christ souls have been lost through reliance on baptism for salvation. To believe that and stop there is to perish forever!"

"I believe it," said Arthur.

"I, too," added Mr. Tibbs.

"Are you through?" inquired the Doctor.

"No," said Mabel.

"Go on, then, to a finish," said the Doctor.

Mabel then continued as follows:

"5. We find fault with a Campbellite administrator of baptism. He rejects the internal operation of the Holy Spirit (without which we think there is no religion), and if he has nothing but Campbellite faith he is yet in his sins. Then he lacks ordination——"

"Any Christian is authorized to baptize," interrupted the Doctor. "It cannot be shown from the Word of God that ordination is necessary to scriptural baptism."

"Let us see," replied Mabel. "Who was first authorized to baptize?"

"The kingdom was not set up till the day of Pentecost; the first gospel sermon was preached on that day; and on that day Christian baptism was first administered." The Doctor said this with much emphasis.

"Nothing is easier," replied Mabel, "than to confute what you say. First, the Kingdom was set up before Pentecost. In Matt. 11:12 Jesus says: "From the days of John the Baptist until now the Kingdom of Heaven suffereth violence and the violent take it by force.' How could it suffer violence when it did not exist? In Matt. 23:13 Jesus says: 'Woe unto you, scribes and Pharisees, hypocrites, for ye shut up the Kingdom of Heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in.' How could they shut, or enter, or go into a thing that did not exist? In Luke 16:16 Jesus says: 'The law and the prophets were until John; since that time the Kingdom of God is preached and every man presseth into it.' How could men press into a thing that did not exist?"

"God could not make it any plainer than that," said Mr. Tibbs. "A little child can take those Scriptures and beat the world in an argument."

"Second," continued Mabel, "the gospel was preached before Pentecost. In the sixty-first chapter of Isaiah it was foretold that Jesus would preach his own gospel. In Luke 4:18 we find the prophecy fulfilled: 'The Spirit of the Lord is upon me, because he annointed me to preach the gospel to the poor,' etc. In verse 21 he says: 'This day is this Scripture fulfilled in your ears.' Mark (1:1) says 'John's preaching was the beginning of the gospel of Jesus Christ the Son of God,' and declares that 'Jesus came into Galilee,

preaching the gospel of the kingdom of God, and saying, The time is fulfilled and the kingdom of God is at hand; repent ye and believe the gospel.' All this is before Pentecost and is proof irresistible."

"If I was a Methodist I would shout Amen," said Mr. Tibbs. "There is no way to touch that argument without denying or wantonly garbling the Word of God."

"Now, third," said Mabel, "coming back to our original question, Christian baptism was administered before Pentecost. John the Baptist baptized penitent believers. Jesus himself baptized through his disciples. To deny that these baptisms were Christian puts the apostles and the whole 120 disciples in the church on an unscriptural baptism. I take it I have refuted the Doctor's positions."

"No doubt you think so," replied the Doctor. "But you haven't proved ordination necessary to administer baptism."

"That's what I'm going to do now," said Mabel. "The first baptizer was John the Baptist. He was sent to baptize. (John 1:33.) He was sent by Christ. (Mal. 3:1.) Here is where John got his authority. He was the only one authorized at that time. He baptized multitudes, but none of them were authorized to baptize. The Jews and Jesus believed that John only was authorized to baptize; so they came to John to be baptized of him. By reading John 3:22-26 and 4:1-3 it will be evident that Jesus authorized his chosen disciples to act as his agents in baptizing. Their act was regarded as his act. This shows they baptized by his authority and under his inspection. After this and just before his ascension Jesus authorized the eleven disciples to go into all the world and make and baptize

disciples. Their first commission extended only to the Jews; but here is a world-wide commission. It is backed up by all the authority in heaven and earth. Without this they would have had no authority to go into all the world and make and baptize disciples. They acted under this commission. But they could not live always, and so through them Christ gave the authority to baptize to the churches——"

"So you take it out of the hands of the ministers," interrupted the Doctor. "I deny it emphatically."

"Turn to 1 Cor. 11:2. Here we read: 'Now I praise you brethren that ye remember me in all things and keep the ordinances as I delivered them to you.' To whom did Paul say this? 'Unto the Church of God which is at Corinth.' Ch. 1:2. Now this flatly and emphatically contradicts the Doctor. It settles the question. No self-appointed preacher has any right to go over the country and administer the ordinances as if they belonged to him. They belong to the church, and only when the church authorizes him by ordination has he the right to baptize."

"You have proved your theory, Miss Clement," said Mr. Tibbs, "by the Word of God. Henceforth I believe it and contend for it."

The Doctor was silent, biting his lips.

"The fact is," continued Mabel, "with the open Bible in our hand we can see nothing, except the action, to be admired in a Campbellite baptism. For these reasons Baptists reject such baptisms, and for these reasons I was reimmersed when I united with a Baptist church. I am sure my conscience would pain me tonight and would always give me trouble if I had not acted as I did. It was the hardest duty I ever had to perform,

but God gave me the grace to do what I believed was right. Now, putting these five reasons together, it seems to me to be as plain as noonday that Baptists would be glaringly inconsistent in receiving Campbellite baptisms. At least my mind is fully convinced, and I think all not blinded by prejudice must see as I do."

While these clear, forcible, irresistible arguments were being arrayed so vividly the auditors all seemed to feel that the Doctor's statement was blown to the wind; that this young shepherdess with her crook had triumphantly overcome this giant of Gath. Meanwhile the Doctor winced beneath the unmerciful gaze of the company and the strange ogling of the spectacled man, who seemed almost overpowered with sensations of joy at the sight of the Doctor's squirming. He grasped with his bony hands the lapel of his flabby coat and wrought at it till his chest had a shield of Thibet cashmere fourfold, and then twisted himself until he was almost tied into a knot. His grimaces baffled description and made him a kind of side-show attachment to the discussion.

Brother Jones as usual, to the amusement of some and the discomfiture of others, heartily corroborated Mabel's position by striking his clenched fist on the table and uttering his trite saying:

"That's so, sure, and no doubt of it. Parson, I'll be dishonored and disofficed and disfranchised if it 'tain't so. I've never on earth heard of anything proved more clearer than this doctrine, sure."

The Doctor's face flushed at this speech, and there seemed to be a storm brewing; but the cloud disappeared without any outburst of thunder—only a few vivid flashes of lightning that looked for an instant

threateningly upon the brother, who did not appear at all afraid of lightning.

"If there is such a wide difference," said Arthur, "in the views and teachings of the two denominations that Baptists cannot consistently receive our baptism, of course we cannot receive theirs and justify ourselves in so doing. We commit, if we do, a blunder that no logic can screen."

"That's so, sure, and no doubt of it," said Brother Jones.

"Your conclusion is unavoidable," added Mr. Tibbs.

"It is the teaching of the scholars of the Campbellite denomination," said Mabel, "that if the baptized does not comprehend the design the baptism is of no value. They teach that one must understand that baptism is in order to remission, that the blood of Christ is applied to the soul in the act of baptism. Mr. Campbell, as quoted by Ray in Text Book on Campbellism, page 134, says: We 'flee to the sacred ordinance which brings the blood of Jesus in contact with our consciences. Without knowing and believing this, immersion is as empty as a blasted nut; the shell is there, but the kernel is wanting.' The baptism of Baptists, therefore, is as empty as a blasted nut—perfectly null and void, in the estimate of Campbellites. There are very few Campbellites, however, that will not receive our baptisms, though it contradicts their teaching. Indeed I have never heard of but one discarding Baptist baptism, counting it invalid. The baptism of the Baptists is like the gold which goes well in any market—all are glad to get it."

"This matter," said Mr. Tibbs, "like all others, is made very plain. I am opposed to ever receiving an-

other Baptist baptism. I am convinced, however, fully, that our design in baptizing is wrong and should be abandoned. There is one other question I am anxious to hear discussed."

"What is it?" inquired Arthur.

"The communion question," he replied.

"I move we adjourn till Monday night for the investigation of this question," said Arthur.

This was agreed to, though the Doctor was silent. The fact is, the Doctor was tired of these discussions. He was so completely beaten that the spirit was gone out of the man, and he was more like a piece of statuary than a human being.

CHAPTER XVII

It was Monday night and the house was crowded as usual. Sunday had been a busy day. Dr. Stanly had preached two sermons with the old Campbellite ring so far as language went, but it was evident to all he was shorn of his power and felt he had lost his grip on his own people.

"It is time for us to be at our work," said Mr. Tibbs. "I confess that the practice of the Baptists in regard to the Lord's Supper has greatly puzzled me, perhaps I should say disgusted me. In fact, I have no patience with it."

"Why so?" inquired Mabel. "This is a land of religious liberty and all ought to be permitted to worship and serve God as they conscientiously believe the Scriptures teach."

"I think," continued Mr. Tibbs, "I am now in a state of mind to study the matter without prejudice. But I confess I have been full of prejudice. They seem to be glaringly inconsistent. They admit there are good people, Christian people, in all the churches and yet refuse to commune with them. This seems pharisaic. Their practice leads the world to believe they are selfish, bigoted, self-conceited."

"It is true," replied Mabel, "that close or restricted communion is very unpopular and renders the Baptists unpopular with unthinking people. It is also true and

unreasonably so, that it renders them unpopular with all other denominations. This is unreasonable, since Baptists are governed by the same principles in their restricted communion that other denominations are governed by in their open communion."

"I do not see how that is possible," said Mr. Tibbs.

"I think it will appear in the discussion of this question," continued Mabel, "that other denominations are unwilling to allow Baptists to have the same measure of religious liberty they claim for themselves. But in order to get at the matter properly, let me ask, are we in forming our opinions to be influenced by sympathy, by public opinion, or by the Word of God?"

"By the Word of God," responded the Doctor. "There is to be no appeal from the Book."

"That is correct," replied Mabel. "If we allow our Christian sympathy and love to lead us, we will surely commune with all Christians; while, if we are controlled by public opinion, there is no telling into what vagaries we may fall. The Bible alone must be allowed to shape our beliefs and practices."

"You are right," added the Doctor. "If the Christian world had taken the Bible for its creed instead of manufacturing a thousand others, there would today be no schisms and divisions."

"True," replied Mabel; "but we must not forget that one's creed is simply what he believes; and as everyone has a creed there can be no objection to expressing it."

"Why not take the Word of God for a creed," inquired an auditor.

"It does not suit Baptist theories," said the Doctor.

"Therefore they make one to suit them, differing from the Word of God."

"I was told," said Mabel, "you would prod me with this question and am ready for it. Our creed is what we believe the Bible teaches; no more and no less."

"Your man-made creeds," said the Doctor, "have created all the confusion among Christians. Throw your creeds to the moles and bats and let us unite on the Bible."

"That means," replied Mabel, "on what you believe the Bible teaches; i.e., on your creed."

"No! on the Bible," replied the Doctor.

"That repentance precedes faith, that the sinner is saved when he believes, that baptism follows remission of sins," said Mabel.

"No! the Bible does not teach these things," responded the Doctor.

"It is plain the Doctor wants us to unite on his interpretation of the Bible; he is not willing to unite on what we believe," said Mabel.

"We have no creed but the Bible," replied the Doctor.

"You have," replied Mabel. "In the 'Encyclopedia of Religious Knowledge' is a tolerably full expression of Campbellite belief prepared by Mr. Campbell himself. For a fuller expression of the scriptural views of the Reformation he refers, not to the Bible, but to the Christian Baptist and Millennial Harbinger. Mr. Campbell never hesitated to write out what he believed. Many others have done the same thing. In so doing they wrote out their own creed."

"We have no creed but the Bible; we believe and teach the Word of God," said the Doctor, emphatically.

"I deny it," said Mabel spiritedly. "Baptists deny it, Methodists deny it, Presbyterians deny it—all denominations deny it! You point to the Bible and say, 'This is our creed.' Do not all denominations do the same thing? Now, let all parties write out plainly what they believe and let us see who believes the Scriptures. If we are ashamed of our belief, we should give it up; if we are not, let us write it out and defy the world to show wherein it differs from the Word of God."

"All you say," replied the Doctor, "is mere talk; it is the height of nonsense! Every intelligent person ought to agree that we cannot express Bible thought in language better and plainer than in the language the Holy Ghost used."

"That is true," said Mabel; "but the trouble is many read things into a text that are not in it; they have a theory to support and must interpret the Word of God so as to support it. Now you point to Acts 2:38, 'Be baptized for the remission of sins,' and say, 'This is what I believe.' Baptists, Methodists, Presbyterians, etc., say the same thing. You mean one thing and we mean another. Here is the nonsense! Write out your own interpretation of that passage. If you do you will say it means *in order to*. But that is not what it means. And I affirm you do not believe the passage, but you believe a theory which you imagine the text teaches."

"I am sure now that statement is correct," said Arthur.

"Baptists," continued Mabel, "have interpreted the Scriptures and have put that interpretation into a confession of their faith, so that all may see what we believe and whether our faith and practice are according

to the Scriptures. All this hue and cry against creeds is nonsense."

"I am satisfied about creeds," said Mr. Tibbs. "Every man has a creed. If a man has no creed, he doesn't believe anything. If he believes anything about the Bible he ought not to be ashamed to write it out so it can be known what he believes."

"Amen!" said a Methodist elder.

A whispered assent swept through the audience. The Doctor bit his lip and kept quiet.

"1. Let us first settle this question, What is the design of the supper?" said Mabel.

"I suppose," said Arthur, "the communion of Christians at the Lord's table is designed to show their love for one another and promote Christian union. Am I correct?"

"I think not," was Mabel's reply. "You evidently haven't studied your Bible."

"I admit it," laughingly replied Arthur, "Tell us what the design is."

"When Jesus instituted the supper," said Mabel, "he said to his disciples, 'Do this in remembrance of me.' And Paul says, 'As often as ye eat this bread and drink this cup ye do show the Lord's death till he come.' This means it is a sacred memorial or remembrance of Christ."

"But," inquired Mr. Tibbs, "when we commune together do we not show a mutual fellowship?"

"I think," said Mabel, "that the joint participation of the supper does incidentally declare both Christian and church fellowship, but that is not the design of the supper. Paul in 1 Cor. 10:16 says: 'The cup of blessing which we bless, is it not the communion of the

blood of Christ? The bread which we break, is it not the communion of the body of Christ?' This shows that in the supper we are to commune, not with Christians, but with Christ, receiving by faith the benefits that flow out of his broken body and shed blood."

"I see you are correct," said Mr. Tibbs. "Evidently the design of the supper is to keep up in our minds the memory of Christ's death and sufferings for us. At the same time, in observing the supper we commune with Christ, draw near him by faith and receive his blessing."

"This point being settled," said Mabel,

"2. Let us next decide who are to commune. I would be glad if Dr. Stanly would tell us."

"I certainly have no objection," answered the Doctor. "I can answer in the very words of Scripture: 'Do this in remembrance of me,' and 'Let a man examine himself and so let him eat of that bread and drink of that cup.' The first passage shows it to be our duty to observe the supper. This every disciple ought to do regularly every Lord's day. The second passage shows it is every man's business to examine himself as to his own personal fitness. No man is to hinder him if he chooses to come to the Lord's table."

"But surely there must be some restriction," responded Mabel. "Doctor, you would not invite infidels, atheists, murderers, etc., would you?"

"I do not invite persons to or exclude them from the Lord's table. I spread the table and allow them to come or not, as they choose. Thus I avoid responsibility."

"But as a minister and guide of the people you teach them who are to come and who are not," said Arthur.

"It is the business of ministers to guide the people in these matters, and if they do not they are of no use to us. I am sure you would not instruct infidels, atheists, etc., to come to the table of our Lord."

"Let me state some scriptural prerequisites to the Lord's supper," said Mabel.

"1. The New Birth is one. Those not born again are children of the devil. John 8:42-44. The devil's children are not to commune with us, for the supper was meant for God's children. This no one will dare dispute; and this is restricting communion.

"2. Repentance. An impenitent sinner is not to be invited to the Lord's table.

"3. Faith. An unbeliever is in a state of condemnation and spiritual death and is not fit to commune.

"4. Baptism. The Scriptures unmistakably teach that scriptural baptism in the divinely arranged order precedes the supper. I remember I was present some years ago in a large Campbellite church on a Sunday when there was to be an address by a Sunday-school secretary of considerable note. The Methodists and Presbyterians had been invited and were present in large numbers. The pastor in administering the supper said: 'The Scriptures teach that none are to commune who have not been baptized; and we believe baptism is immersion; now I'll take that back—we know that baptism is immersion.' I felt that no intelligent Methodist or Presbyterian would dare commune with us after that."

"And that shows," added Arthur, "that we are restricted communists ourselves."

"And ought to be," said Mr. Tibbs.

"5. Church membership is also universally admitted

to be a prerequisite to the Lord's supper. This is so because it is a church ordinance. It belongs, not to the world, not to the individual, not to any denomination, but to the church. Hence there is nowhere in the New Testament a record that anyone not a regular church member communed."

"Well," said the Doctor, "we will agree in the main with what you have said; but the Baptists persistently refuse to commune with persons who are regular church members."

"You must remember, Doctor," responded Mabel, "that there was only one kind of churches in New Testament times. Now there are hundreds. They differ as much as day and night, are antagonistic, and any one of them can be proved by the others to be guilty of destructive, or at least hurtful, heresy. It is morally certain Christ would not own as his churches many of the organizations that men today claim are churches of Christ."

"I see," said the Doctor, with some bitterness, "you mean to unchurch us. There is no church but the Baptist, forsooth! What will the world do when they are gone?"

"We do not propose to go, Doctor," pleasantly replied Mabel; "we have come to stay—have been here for over nineteen hundred years and have the promise of life and growth till the millennium. We cannot unchurch anybody; but we are sure many people have made a great mistake by failing to enter Christ's churches instead of originating and entering an almost endless variety of societies that in doctrine and practice are so utterly unlike churches of Christ it would be a misnomer to apply that name to them."

"That is just what I said," replied the Doctor, sarcastically and with much feeling. "There are no churches but Baptist churches; the rest are just societies."

"Sarcasm," said Arthur very positively, "is not argument. For my part I cannot believe Christ is the founder of five hundred varieties of churches, many of them as far apart as the poles—holding doctrines that oppose and condemn each other."

"If I were a Methodist I would say 'Amen!' to that," said Mr. Tibbs. "The thing is absurdity itself. I am getting my eyes opened. I have always considered the doctrines of the Baptists mainly monstrosities; but as they are examined in the light of Scripture and logic I find the monstrosities are on the other side. Baptist doctrine is like a rusty silver dollar—the more it is rubbed the more it shines. Now I wish to ask, Were the early disciples baptized before they communed?"

"Certainly," replied Arthur, "the supper was not instituted until about twelve hours before Jesus was crucified. They were baptized three years before this, and they themselves had baptized many others."

"And just before Jesus ascended," added Mabel, "he gave the great commission: 'Go ye and teach all nations, baptizing them in the name of the Father, Son and Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo! I am with you alway, even to the end of the world.' Matt. 28: 19, 20. This is the scriptural order: 1. Teach, disciple, make Christians. 2. Baptize them. 3. Teach them to observe all things Christ commanded, one of which is to observe the supper."

"Did the disciples teach and practice according to this commission?" inquired Mr. Tibbs.

"They did," replied Mabel. "Ten days after this came Pentecost with its wonderful phenomena. The Holy Spirit was poured out in perhaps larger measure than ever before. The apostles, and perhaps others, preached in tongues they had never learned and exhorted the people who were convinced of sin and ruin to repent. Many gladly received the word—gave it a glad reception in their hearts. As many as did were baptized. Three thousand were added to the disciples that day. Then they continued in the apostles' doctrine and in the breaking of bread (which means the Lord's supper), and in prayer. So they were marvelously faithful to the order of the great commission, doing exactly what Christ commanded and in exactly the order he laid down."

"Is there any example in Scripture," inquired Mr. Tibbs, "of one denomination inviting a person of another denomination to communion?"

"Of course not," replied Arthur; "there was only one denomination in New Testament times. Hence such a thing was an impossibility. Here is a question I wish to ask: Do the Scriptures tell us that one church ever invited members of another church to communion?"

"No," replied Mabel, "they do not. But if this had been done we could see nothing very inconsistent, since the churches had the same polity, faith and practice. But if there is anything faulty in our practice on the communion question, I believe it is right here. For, while it is not universally so, generally our churches invite Baptists of other churches, persons over whom

they have no jurisdiction and whom they cannot discipline, to commune with them. It is possible they transcend Scripture bounds here. They do this as a matter of courtesy to brethren of like faith and order. It does not seem flagrantly wrong, since they have complied with all scriptural prerequisites to communion. They have regeneration, repentance, faith, scriptural baptism and church membership. Our beliefs, purposes, practices and plans are alike. This has led many to believe such intercommunion is proper. But some churches do not believe in it and offer the communion privilege to their own members only, which they have a perfect right to do."

"And so your close communion proves you do not love anybody but yourselves," said the Doctor. "You do not believe any are Christians but Baptists, and hence you have no fellowship or love for Christians of other denominations."

"You certainly wrong and misrepresent Baptists, Doctor," responded Mabel warmly. "Baptists love Christians of all denominations. It is to be expected that we will be more warmly and strongly attached to persons with whom we sustain church relations; but we all love Christians because they are Christians."

"Close communion," replied the Doctor, "is the greatest obstacle in the way of Christian union. It destroys fellowship and kills love and drives Christians apart."

"Let us see," said Mabel, "if those who practice open communion are deeply and tenderly in love with one another. John Wesley, the founder of Methodism, in a sermon on 'Free Grace' says of predestination as held by Presbyterians and others: 'This doc-

trine not only tends to destroy Christian holiness, happiness and good works, but hath also a direct and manifest tendency to overthrow the whole Christian revelation. * * * It represents our blessed Lord as a hypocrite, a deceiver of the people, a man void of common sincerity. * * * It represents the Most Holy God as worse than the devil; as both more false, more cruel and more unjust.' This language does not show much love for Presbyterians and others. On the other hand John Calvin was scarcely less severe against Arminianism as held by Wesley and all Methodists, while Toplady turned all his guns loose on Arminians and their hated heresy. And Mr. Campbell, speaking of all the sects, says: 'They are not churches of Christ, but the legitimate daughter of that Mother of Harlots, the Church of Rome!' Look these statements in the face and then tell me if these denominations have any great love for one another. Dr. Stanly declares publicly and privately that these people are not Christians because unbaptized. I believe they are Christians. How in the world, then, does he manifest or have more love for them than I do?"

"It is false charity," added Mr. Tibbs, "to pretend to love them as Christians when our doctrine and preaching declare they are unpardoned, because unbaptized—are not Christians, but children of the devil."

"How these people, regarding each other as they do, can commune together, is hard to understand," said Arthur.

"Dr. Stanly says these unbaptized people are unpardoned, unjustified and unsaved; are children of the devil and on the way to the lost world; and yet he

invites them to commune with him," said Mabel, with much emphasis.

"I give it up," said Mr. Tibbs. "From tonight I am a close communist."

"The same over here," said a voice in the audience.

"I tell you," said the Doctor, coloring to the roots of his hair, "I never invite anybody—I simply spread the table and leave the responsibility with my hearers, telling them to examine themselves as to their fitness."

"But, Doctor," said Arthur, "you give them to understand they are welcome and that you are glad for them to come."

"I never heard the Doctor on a communion occasion," said Mr. Tibbs, "tell the people that the Bible requires baptism before the supper and that nothing is baptism but immersion. This would have been tantamount to Baptist close communion."

"Which will not allow a man to commune with his own mother unless she belongs to the same illiberal crowd," said the Doctor, bitterly.

"Jesus did not commune with his mother," quietly remarked Mabel.

"Since we have examined this subject," said Mr. Tibbs, "I can't see what could possibly induce people to practice open communion."

"Policy!" said Mabel.

"Our policy has certainly led us astray on this matter," said Mr. Tibbs; "we have been cowardly and failed to stand for the truth because it was unpopular. There seems to be more reason for our being close communionists than the Baptists; and yet because it is unpopular we have joined the world in its wicked cry against the Baptists."

"They alone are consistent," said Arthur.

"How often are we to commune," inquired an auditor.

"The Bible does not tell us very definitely," responded Mabel. "Luke says: 'Upon the first day of the week the disciples came together to break bread.' Acts 20:7. We do not know whether they did every Lord's day or not, and there is no way to find out. So far as I can see we are left to exercise our judgment about the frequency of the supper. No one can prove by the Word of God that we ought to observe the supper every Lord's day; and no one can prove it is wrong to do so. But Christians generally think if it is observed weekly it becomes so common the participants grow careless about the manner of its observance; and so it is not so helpful as when it is observed less frequently."

"If there is any phase of this question that I am not satisfied about," said Mr. Tibbs, "I cannot think of it now. My brain has been all a muddle on this question, and I begin to fear, on every other Bible question. It is marvelous how prejudice against a doctrine, theory or practice can close the eyes to truth. But the mists have rolled away and the truth is as clear as a sunbeam. We are wrong and the Baptists are right on the communion question."

"The conclusion seems inevitable and the Baptist position impregnable," added Arthur.

"And so this position goes like all the rest of the tenets peculiar to our denomination," said Mr. Tibbs.

"Every distinctive doctrine we hold as a people," added Arthur, "gives way on investigation. We have absolutely nothing to hold to."

"Hold on to the blessed gospel as we preach it, and to the beautiful and expressive forms practiced by the Christian church," said the Doctor, with great pathos.

"No, not as we preach it, but as the Bible reveals it," replied Arthur.

"We do not deny, but freely admit," added Mabel, "that Campbellism has a beautiful dress, a form that is unobjectionable, because it is a scriptural form. But it is only a form, a form without life—a corpse! It is as 'empty as a blasted nut.'"

"Some years ago," said Mr. Tibbs, "a Baptist preacher made me so blazing mad I could hardly remain in the house till the services were ended. He compared Campbellism to a mosquito feeding on the cheek of a picture. But I declare it looks very much like we have been living (in imagination) on baptism, the picture of salvation. If this is true, I want to find it out, and as another step toward finding it out I would like to hear the subject of prayer investigated. Is it scriptural for sinners to pray and to be prayed for?"

"Let this subject be investigated tomorrow night," said Arthur.

CHAPTER XVIII

It was another beautiful November night, just cool enough to prevent the languor produced by hot summer nights. The people came in a stream through the bracing air till every nook and corner were filled with eager hearers. On these occasions there was never much said till the discussion opened. Tonight, as usual, the people sat silent, waiting eagerly for the fray to begin. The discussion was again opened by Mr. Tibbs, who said:

"It is the teaching of the Baptist denomination, I believe, that prayer should be offered for and by sinners before they are baptized. Am I correct?" He addressed Mabel, who replied:

"Yes, this is their teaching?"

"This is also a new doctrine to me," said Mr. Tibbs. "I always thought that sinners were required to turn away from sin, confess Christ, be baptized for the remission of sins, and that they would then be in a pardoned and saved state."

"It is true," replied Mabel, "if one turns away from sin penitently, with repentance toward God and faith toward our Lord Jesus Christ, he is in a pardoned and saved state. But he will hardly do that without prayer."

"I never prayed before I was baptized, was never on my knees till after baptism," responded Mr. Tibbs.

"Do you think, Miss Clement, there is no possibility of my salvation in that way?"

"I do not think it at all necessary for one to get on his knees, or even pray with his lips. One may do both and yet never pray at all. Thousands are saying prayers, but are not praying. True prayer is not wild and weird gesticulation. God is not moved by such things. He looks at the heart. God is a Spirit and must be worshiped in spirit. The poet says:

'Prayer is the heart's sincere desire,
Uttered, or unexpressed,
The motion of a hidden fire
That trembles in the breast.'

"True prayer is heart prayer, and no sinner can be saved without it."

"All that is beautifully poetical and theoretical," said the Doctor, "but there is no Scripture for it."

"But," inquired Mabel, "can you see no reason for sinners praying? If there is a God, ought not all his intelligent creatures to pray to him? If a sinner comes to understand he has lived in sin and rebellion against God, doesn't reason teach us it is right and proper for him to ask God to forgive him and help him to do right?"

"I deny that that is the proper course. Besides, we want authority from the Word of God," said the Doctor bravely.

"And do you assert," asked Mabel, "that the Bible furnishes no authority for this course?"

"I do most emphatically," answered the Doctor. "There is no authority in the Word of God for praying for unbaptized sinners, or for unbaptized sinners pray-

ing. What is the use of it? Does God need such prayers to make him willing to save sinners? No! He is willing and waiting to save just so soon as the sinner fulfills the required conditions."

"I indorse heartily much you say," responded Mabel. "God is willing, and so we do not seek to change his will. But the sinner is unwilling and we pray God to change his will, work in him to will and to do of his own good pleasure. But there are two statements you make that I mean to controvert, that are utterly untenable, according to the Scriptures. One is that there is no Bible authority to pray for sinners. I join issue with you here."

"All right," replied the Doctor; "prove your theory by the Word of God, show where sinners were prayed for and I am ready to admit it."

"The task is an easy one," replied Mabel, "and I am astonished that anyone who has at all read the Scriptures can be so strangely unbelieving as you are. Let us turn to the thirty-second chapter of Exodus. Here we find Moses on the mount in a forty days' communion with the Lord. While there Aaron made the golden calf and the people worshiped it. The Lord told Moses about it and said: 'Let me alone, that my wrath may wax hot against them, and that I may consume them.' But Moses would not let God alone; he plead for the Israelites till God repented of his purpose to destroy them. Moses went back into the mount and cried: 'O this people have sinned a great sin; yet now if thou wilt forgive their sin, and if thou wilt not blot me, I pray thee, out of thy book.' If this does not prove that Moses prayed for sinners, then nothing is capable of being proven. And God

answered his prayer for these stiff-necked and idolatrous sinners, for Moses says: 'The Lord hearkened unto me at that time also and the Lord would not destroy thee.' Deut. 10:10. Again, in the thirteenth chapter of Numbers we are told that Moses, as God directed, sent twelve rulers of the Israelites to spy out the land of Canaan. They were gone forty days, found the land to be most excellent, but ten of the twelve reported the cities to be so walled, and the people so strong and great, it was impossible to take the country. Caleb and Joshua rent their clothes and said: 'Let us go up and take the land, for we are able.' But the people wanted to stone them and said: 'Let us make a captain and return to Egypt.' God was angry and said: 'I will smite them with the pestilence and disinherit them and will make of thee a greater nation and mightier than they.' But Moses prayed and reasoned and plead for them: 'Pardon, I beseech thee, the iniquity of this people.' And the Lord said: 'I have pardoned according to they word.' Num. 14:19, 20. I am sure there is no possible way to overturn this argument."

"Not unless we are infidels," said Arthur.

"But," said Mabel, "let me give this additional proof: In 1 Sam., twelfth chapter, Samuel convinced the people of their sin so they cried out: 'Pray for thy servants unto God, that we die not, for we have added unto all our sins this evil, to ask us a king.' Samuel said: 'God forbid that I should sin against the Lord in ceasing to pray for you.' Thus he was praying for these sinners, and says it would have been a sin for him to cease praying for them. By failing

to pray for sinners Dr. Stanly is guilty daily of this sin of omission."

This created considerable mirth at the Doctor's expense. But he took it good-humoredly, moved his chair and said: "All you have said was true in the Old Dispensation; but that is past and the New has come. The Sun of Righteousness has risen with healing in His wings and has flooded the world with light. Why linger amid the shadows of Judaism when the light of Christianity is breaking over the world. Abandon dead Judaism and come into the New Testament."

"We have proved beyond refutation," said Mabel, "that God saves men the same way in all ages; and what you say is simply a dodge, a miserable subterfuge to avoid being compelled to acknowledge the truth. But let us pass into the New Testament. Jesus said: 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you.' Matt. 5:44. Jesus did this himself. When he was nailed to the cross he prayed for his enemies in these words: 'Father, forgive them, for they know not what they do.' Luke 23:34. Campbellism says this is not the proper thing to do; but Jesus did it, and doubtless this prayer was largely the cause of many thousands being saved soon after. Stephen (Acts 7:60) followed the example of his Master, and, as he was stoned to death by wicked sinners, prayed: 'Lord, lay not this sin to their charge.' We are in good company while doing as Jesus and his inspired servants did. Then there is Paul, who prayed for his unsaved countrymen. In Rom. 10:1 Paul says: 'Brethren, my heart's desire and prayer to God for

Israel is that they might be saved. Paul was not a Campbellite, but a Baptist, and believed in praying for sinners. Now I think I have established the first point, namely, that there is Bible authority for praying for unbaptized sinners."

"Nothing could be plainer," said Mr. Tibbs. "How under the sun such a theory could be started and live with the Bible open I cannot understand."

"It can't live with the Bible open," added Arthur.

"No doctrine," added Mabel, "is more plainly taught in God's Word than this. The Bible is full of encouragement to pray for our unsaved friends. I never knew it and never did it until lately, because I was never taught it. That system of teaching that discourages the mother's prayer for the salvation of her child cannot be scriptural."

"It seems to be both reasonable and scriptural to pray for the salvation of our unsaved friends," said Mr. Clement. He had not said much, but no one had listened more closely than he, and his prejudices were rapidly fading away.

"I shall now proceed," said Mabel, "to refute the Doctor's statement that there is no authority in the Word of God for unbaptized sinners to pray. This is what you said, Doctor?"

"Yes," replied the Doctor, "this teaching is on a par with the other."

"Doubtless we shall find it so," said Mr. Tibbs, smiling tantalizingly at the Doctor.

"The Word of God," exclaimed the Doctor, impatiently, "tells the sinner to repent and be baptized, that God is willing (and all his praying cannot make him any more so); it teaches the sinner not to fall

on his knees like a miserable beggar, but to get up, to be a man, turn his face to the light and move out on that line."

"There is truth mixed with error in that speech," said Mabel. "But let us hold to this one thought: Is there Bible authority for unbaptized sinners to pray? I affirm. Doctor denies. To the law and testimony. Luke (18:1) tells us Jesus spake a parable to this end, that men ought always to pray. If one is a man, therefore, and not a brute, he ought to pray. Peter on the day of Pentecost, quoting in his sermon from Joel, who lived 800 years B.C., said: 'It shall come to pass that whosoever shall call upon the name of the Lord shall be saved.' Now notice: 1. These people are unsaved. 2. To call on the name of the Lord is to pray. 3. If they call they will be saved. This settles the matter as plainly as words can make it. I have heard Dr. Stanly preach on this sermon of Peter many a time; but he never mentions this verse—he is always in a hurry to get to verse 38. Paul quotes this same passage from Joel in his letter to the Romans (10:12, 13): 'The same Lord over all is rich unto *all that call* upon him. For whosoever shall call upon the name of the Lord shall be saved.' He talked just like Baptist preachers do today, and so I know he was a Baptist."

A ripple of laughter again broke over the audience.

"Do the Scriptures give us any example of unbaptized sinners praying and getting an answer to their prayers?" inquired Mr. Tibbs.

"Yes," replied Mabel. "Turn to Luke 18:10-14. Here a Pharisee and Publican went up to the temple to pray. Publicans were generally great sinners. This

one was evidently deeply troubled about his sins. He stood afar off, feeling unworthy to draw near. He was ashamed to lift up his eyes unto heaven, but smote —kept smiting—his breast and cried: 'God be merciful to me, a sinner.' Jesus says he went down to his house justified. This is one."

"It is a plain case," said Arthur.

"Can you give us another?" inquired Mr. Tibbs.

"Yes," was the reply. "Turn to Luke 23:39-43. Here the penitent thief prayed, 'Lord, remember me when thou comest into thy kingdom.' This was his prayer. Jesus replied: 'Verily, I say unto thee, today shalt thou be with me in Paradise.' This was the answer. This is another example."

"So it is," said the Doctor. "Now give us one after Pentecost, when the kingdom was set up and when the plan of salvation was for the first time fully divulged. Show where an unbaptized sinner prayed and was heard."

"The cases before Pentecost," replied Mabel, "are as valid arguments as any that come after. But I will give an example of an unbaptized sinner praying acceptably after Pentecost. It is the case of Saul, Acts 9:6. 'And he, trembling and astonished, said, Lord, what wilt thou have me to do?' This is a prayer by an unbaptized sinner. And here is the answer: 'Arise and go into the city, and it shall be told thee what thou must do.'"

"But," said the Doctor, "Christ did not make it his duty to pray, and that his prayer was acceptable can never be known."

"When the Lord said: "Seek ye the Lord while he may be found and call upon him while he is near,'

he made it Saul's duty to pray. Now I wish to ask the Doctor some questions," continued Mabel. "When Saul said, 'Lord, what wilt thou have me to do?' didn't he pray? Wasn't that a prayer?"

"Ye—yes," replied the Doctor, hesitatingly.

"Well, that point is settled. Now, when Jesus said, 'Arise and go into the city and it shall be told thee,' wasn't that an answer to the prayer?"

"Yes, but notice," replied the Doctor, "the direction he gave——"

"Hold on," interrupted Mabel, "one thing at a time. He prayed and was answered. Doesn't this prove his prayer was acceptable? Did the Savior answer an unacceptable prayer? And wasn't Saul an unbaptized sinner?"

The Doctor's confusion was really painful; his mortification was so great that Mabel deeply sympathized with him.

"I do not want the matter made any plainer than you have made it," said Arthur.

"We have another very plain case in Acts, tenth chapter," said Mabel. "Here Cornelius, a Gentile sinner, was praying until the ninth hour of the day. Then an angel was sent to tell him to send for Peter——"

"Hold on," cried the Doctor, "we are told he was a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He must have been a proselyte to Judaism, and, of course, such were taught to pray, for all Jews prayed."

"The Doctor must remember," said Mabel, "that this case is in the New Testament and under the gospel dispensation according to his own showing. Moreover, he

was divinely directed. Did the Lord go back into the Old dispensation to accommodate this man? No, he was saved just as all other sinners are saved. Notice these three self-evident facts: 1. Cornelius was an unforgiven, unsaved sinner, for he was to be told words whereby he and his house would be saved. Acts 11:14. 2. He prayed. 3. He was heard: (Thy prayers and thy alms are come up for a memorial before God.) 'Cornelius, thy prayer is heard and thine alms are had in remembrance in the sight of God.' Acts 10:4 and 31. God could hardly make it plainer than this."

"Doctor," said Mr. Tibbs, "give us a passage that proves that unbaptized sinners should not pray."

The Doctor hesitated, got very red in the face, almost tore his mustache out by the roots and then said: "There are plenty of them."

"Where are they?"

"They are—they are in the Bible."

"Point them out to us, for we are eager to find them."

"I—I don't think it is worth while to discuss this matter any further," said the Doctor. "You are all going to believe what you please any way."

"Yes, we are pleased to believe what the Bible teaches and reject all new and unscriptural doctrines," said the old Methodist elder.

"Is it possible," inquired Mr. Tibbs, "you cannot point out one? Do you believe a dogma for which you have no Scripture? not a passage that even seems to teach it? Then, sir, your doctrine is unsupported theory, and for my part I want to get away from the foundation of sand on which you build."

This was as a nail in a sure place and this item of Campbellism tumbled into smithereens.

"I am perfectly satisfied about these two doctrines —sinners ought to pray and Christians ought to pray for sinners. I now ask all Christians to pray for me, for I begin to fear my religion is an empty form."

This speech of Mr. Tibbs closed the discussion.

"I want to hear the question of depravity discussed. Come back, my friends, one and all, tomorrow night for this discussion." After this invitation by Mr. Clement, the crowd dispersed.

CHAPTER XIX

The usual crowd was on hand. The Doctor looked as if courage and confidence were gone out of him; but he apparently had made up his mind to hold on doggedly to the end.

"My friends," said Mr. Clement, "I am glad you have come at my invitation. I know we are all interested in the study of God's Word and these great doctrines that have so much to do with our salvation. I believe we should all be interested in the measure of human depravity and I hope you will feel free to discuss it."

"What have you to say on this subject, Doctor?" inquired Mr. Tibbs.

"I have this to say," was the reply, "of all the doctrines in the world that of depravity as taught by the sects is the most absurd and unreasonable. But it belongs to a set of dogmas and doctrines that all go together."

"That last statement is true," said Mabel. "Scriptural doctrines are akin to each other and as naturally group themselves together as sheep and goats. Just what one believes about depravity will shape his beliefs all along the line. He will be orthodox or heterodox in his theology according as he is sound or unsound on the doctrine of depravity. This is the beginning, and, if one starts right, he is hedged up to the right way;

if he starts wrong, he can never get right till he makes a right start."

"What is meant by depravity?" inquired Mr. Tibbs. "Let some one define it."

"It is supposed by many," replied the Doctor, "to mean that man is as bad as he can be. Now, I deny it. It is true there is depravity in the world, but to say that man is wholly, totally depraved is simply nonsense."

"The Baptists hold to a great deal of nonsense, according to Dr. Stanly," was Mabel's rejoinder. "Let us see, the Doctor claims that man is by nature partially good and partially bad. Now, that which is bad cannot go to heaven. Is it true?"

"You are correct," replied the Doctor.

"And that which is good cannot go to hell. Is that true?"

"Certainly," replied the Doctor.

"Well, then, when one of your partially depraved men dies, where does he go? He cannot go to hell, for there is good in him; he cannot go to heaven, for there is bad in him. So he will have to be divided and the good part taken to heaven and the bad part thrust down into the lost world."

This speech greatly confused the Doctor and amused the audience.

"But do you mean to say," inquired the exasperated Doctor, "that man is as bad as he can be? as bad as the devil? as bad as the devil can make him?"

"Oh, no, no!" said Mabel. "No Baptist believes that. When we say man is totally depraved we mean man is *all* depraved. Total means all, means the whole. It does not mean man is bad in the highest degree, for

we suppose he will grow worse and worse as long as he lives in sin. Take this illustration: Here is a tumbler full of water clear and pure. Now put one drop of poison into the water and it spreads through every particle of the water, so that there is not a drop of water that is not poisoned. It is totally poisoned. But if you put more poison into it, it will be worse. So each man unsaved is totally depraved; but he can become more and more so, just as water can be more and more poisonous."

"That seems clear," said Mr. Tibbs. "Now let the Doctor tell us what part of man is depraved and what part is not."

The Doctor's face turned red as a beet; then after a halt he fired away in this manner: "Didn't Jesus say, 'Suffer the little children to come unto me, for of such is the kingdom of heaven?' Didn't He say, 'Except ye be converted and become as little children, ye shall in no wise enter into the kingdom of heaven?' Then they cannot be totally depraved."

"Let me answer that speech," spoke out a stranger. "Didn't Jesus say, 'Be ye wise as serpents and harmless as doves?' Thus as something may exist in animals, in doves, even in venomous serpents, that it is right and proper for us to imitate; so something may be found in children for our imitation. But that children are depraved is evident from many passages of Scripture. David says, 'Behold, I was shapen in iniquity and in sin did my mother conceive me.' He does not here charge his mother with crime, but desires to acknowledge that depravity was woven into his very nature and bore date from the very origin of his being. Paul accordingly says, 'We were by nature the chil-

dren of wrath, even as others.' Eph. 2:3. The word 'nature' means procreative power, birth. So by birth, before conversion, and before we had done either good or evil, we were the children of wrath. 'Nature' in the Greek means that which has grown in us as the peculiarity of our being, growing with our growth and strengthening with our strength; what is inherent, not acquired. By that, on account of that we are objects of God's wrath. It is because human nature is depraved that, as David says, 'The wicked are estranged from the womb, they go astray as soon as they be born speaking lies.' Ps. 58:3."

"We are obliged to the gentleman for these well-chosen words," said Mabel. "Now, as the Doctor says some part of man is not depraved, I would like to find out what part it is. Notice: 1. The *flesh* is corrupt. It is called by Paul 'sinful flesh.' Rom. 8:3. It is everywhere in the Bible represented as being against God. It strives against the renewed spirit in man. And Paul declares, 'I know that in me, that is, in my flesh, dwelleth no good thing.' He cries out, 'O wretched man that I am, who shall deliver me from this dead body?' He also declares that with the flesh he serves the law of sin! See Rom. 7:18-25. So the flesh is surely depraved.

"2. The *heart* is depraved: 'God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually.' Gen. 6:5. If that is not total I do not know how to express it. 'Every imagination of the thoughts of his heart was only evil every day.' The margin says, 'The Hebrew word signifies not only the imaginations, but also the purposes and desires.' Jesus says, 'Out of the heart proceed evil thoughts, murders,

adulteries, fornication, thefts, false witness, blasphemies.' Matt. 15:19. No wonder these evil things come out when the heart is filled with evil and only evil. And the fountain that sends forth all these foul streams must be bad.

"3. The *mind* is depraved. The understanding is darkened: 'There is none that understandeth.' Rom. 3:11. The mind is overwhelmed with gross darkness: 'Ye were sometimes darkness.' Eph. 5:8. And when made over again they 'are light in the Lord.' The greatest graceless wits and philosophers are blind as moles to spiritual things, for Satan hath blinded their minds. Accordingly Paul says: 'The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.' 1 Cor. 2:14, 15. The worldly wise man does not have the spirit in him and so cannot understand spiritual things. But conversion is sunburst, is illumination, is education. The converted little child knows some things that earth's sages never can know till they too are translated out of nature's night into the marvelous light of the gospel.

"4. Conscience is corrupt. 'Even their mind and conscience is defiled.' Titus 1:15. Conscience can only do its work according to the light it has to work by. And as it is in the dark it blunders. Accordingly Jesus said to his disciples: 'The time cometh that whosoever killeth you will think that he doeth God service.' John 16:2. Paul's conscience moved him to persecute Jesus and his disciples. What horrible things have been done in the name of conscience."

"Most of these things I admit," said the Doctor,

"but Baptists contend that man is so depraved he is powerless, helpless and unable to recover himself from his fallen condition, or even please God in anything."

"It is true," replied Mabel, "there are amiable affections in unregenerate hearts; God has implanted natural affections in such hearts—such as the love of the mother for her child—so that where there is no holiness life and human society may have many enjoyments. But the love of God is dethroned in every unregenerate heart, and natural desire supersedes and prevails over the authority of God. Sinners do not submit to God's authority, but walk according to their own desires. This displeases God. Now here is a passage of Scripture the Doctor does not believe: 'The carnal mind is enmity against God, for it is not subject to his law, neither indeed can be. So then they that are in the flesh *cannot please God.*' Rom. 8:7, 8. This teaches the sinner cannot perform any service acceptable to God."

"Let us see," replied the Doctor. "The Book teaches that we must not forsake the assembling of ourselves together. Now, I affirm a sinner can come to church as well as a Christian."

"No, not as *well*, but as certainly," interrupted Mabel. "What is his motive? He is not prompted by love and so his act does not please God. He can choose to do right, but he cannot do anything aright and well, because he doesn't love it. He loves darkness and hates light, loves sin and hates holiness, and this prevents any acceptable service. Here is the trouble with the sinner: He lacks the disposition to serve God. He has physical power to do many things God requires, but has no heart for it. This is why he is powerless.

Let me illustrate: The Doctor is a strong, able-bodied man; but he cannot kill his little weakly wife. He has the physical power to stab her to the heart, or brain her with a club; yet he cannot, he is utterly incapable of such a deed. Why? Because he lacks the disposition; he has not the will, and a man cannot do what he has no will to do. Just so the sinner cannot please God, or serve God, because he lacks the disposition, has no heart, no will to do so."

"But the sinner can change his will and enter the service of God any day," interposed the Doctor; "and so we urge him to do."

"I wonder how the Doctor would go about changing his will in regard to killing his wife," replied Mabel. "I imagine it would be as hard to change his will as to kill his wife. If the sinner be left to be controlled by his corrupt, fallen nature he is as utterly incapable of willing to be holy and to serve God as the Doctor is of willing to kill his wife."

"You make the sinner as powerless as a dead man," complained the Doctor.

"That is just what Paul did," responded Mabel. "He declared that sinners are *dead*. And Jesus says: 'No man can come to me except the Father draw him.' Again, 'No man can come to me except it were given him of my Father.' Jno. 6:44 and 65."

"That is hard doctrine," said Mr. Tibbs, "but you seem to prove it by the Book."

"But how will a sinner ever come to Jesus if he doesn't will to come?" inquired the Doctor.

"Jesus says, 'All that the Father giveth me shall come to me,'" answered Mabel. "He declares they cannot come unless they are drawn, given; and all that

are given come. This giving refers to the work of the Holy Spirit on the heart, giving a disposition to come. It means about the same as Acts 13:48: 'As many as were ordained to eternal life believed.' The Divine ordination is the cause, not the effect, of any man's believing."

"But I maintain the sinner is able to come to Jesus without any foreign force brought to bear on him," replied the Doctor. "He thinks, reasons, changes his mind and will and comes to Jesus of his own accord."

"I knew the Doctor did not believe what Jesus says," responded Mabel. "He declares no man can come to him without help; but the Doctor contradicts Jesus and says the sinner can come."

"Where does he get the power to come?" inquired the flushing, chafing Doctor. "I deny that any power is given the sinner which he does not naturally have. The gospel is preached to him, salvation is offered him and he is left to accept or reject without any divine interposition to dispose him, or give him a will he does not have."

"Let God's Word settle this dispute," said Mabel. ('Amen,' cried several voices.) "Turn to Phil. 2:13. Here Paul is speaking of obedience and says: 'It is God which worketh in you both to will and to do of his good pleasure.' Also, in Heb. 13:21 Paul prays that the God of peace may 'make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight through Jesus Christ.' "

"But that was addressed to some Jewish church, some Hebrew converts to Christianity and is not applicable to sinners," said the Doctor.

"That would be hard to prove," replied Mabel. "It

was evidently written to the Jews and Paul seeks to persuade them to abandon Judaism and adopt Christianity. Moreover, if Christians need to be moved to do God's will, how much more must sinners need it. This is what we ask God to do for sinners when we pray for them—draw them, dispose them, incline their wills, make them willing."

"That settles the dispute," said Mr. Tibbs, smiling. "God changes the will in answer to prayer and, perhaps, for other reasons."

"There is one other passage," added Mabel, "which I wish to quote; it is John 1:12: 'But to as many as received him to them gave he power to become the sons of God, even to them that believe on his name.' Here we see Christ gave them power, power they did not have, power that had to be given before they could become the sons of God. This is exactly what the Doctor denies. Thus his theory contradicts the Word of God. Such a theory should be abandoned by all honest people."

The Doctor seemed more disconcerted than ever. "A noted commentary on this passage says: "Gave he power.' The word signifies both *authority and ability,* and both are certainly meant here. Here, then, is the meaning of this important passage, and it clearly substantiates my position and upsets the Doctor."

There was a momentary lull here, during which smiles of approval were seen, also sullen faces.

"I wish to speak of another passage," added Mabel. "In John 3:19-21, Jesus teaches that sinners love darkness and hate the light, and so are set against the light of the gospel. 'They are of those that rebel against the light.' Job 24:13. Now put one in a dark room

who loves darkness and hates light; then open the door and let the light stream in. What will he do? He will close the door and shut out the light which he hates. So the sinner shuts out the light of gospel truth from his mind, as Job says, rebels against it, and shuts himself up in moral darkness."

"I have a question I wish to ask," said Arthur. "You have shown conclusively that man's nature is totally corrupt; now *how* was man's nature corrupted?"

"The Scripture is very plain on this point," replied Mabel. "Turn to Rom. 5:12-19: 'By one man sin entered into the world.' 'By one man's disobedience many were made sinners.' Adam was this one man. His sin corrupted man's nature and leavened the whole lump of mankind."

"So we didn't make ourselves sinners?" inquired Arthur.

"No, we were sinners to start with," replied Mabel, "but we have made ourselves worse by practice."

"Then we are not responsible for our sinfulness," said the Doctor.

"It is a fact that we are sinners," replied Mr. Tibbs; "it is a fact that Adam made us sinners; it is also a fact that we are accountable, as Scripture and conscience both affirm."

"Yes," added Mabel, "the world is filled with misery as the result of Adam's transgression. When Adam fell earth gave signs of woe, that all was lost. All suffering is the result of somebody's sin. But the infant has never sinned, and yet it suffers and dies as certainly as adults. Its sufferings and death are the result, not of its sin, but of somebody's sin. We un-

derstand that the Bible teaches that sin inheres in the infant's being and is the disease that produces all of its troubles. This is the Bible explanation and the only satisfactory explanation of the matter. Adam represented us all—was to stand or fall for us all. He fell, and in him we all fell. 'By one man's disobedience many were made sinners.' Rom. 5:19. We were ruined by Adam and may be saved by Christ, the second Adam."

"Is this wholly God's work?" inquired Arthur.

"Yes, as clear as a clouded sky," added the Doctor, ironically.

"Nothing is clear to the Doctor," was the laconic reply of Mr. Tibbs.

"Now it is evident," continued Mabel, "something must be done for man in addition to atoning for his sins. If he is left to follow his natural inclinations he will never turn to God, but will live and die in darkness and sin."

"So it seems," said Arthur, "as he is helpless in his blinding depravity. What must be done for him?"

"He must be born again," Mabel replied. "I mean his dark mind must be savingly enlightened, his dead soul quickened, his heart changed, his will renewed, his disposition altered. He must be so changed that he will hate what he now loves and love what he now hates. This great change is called the new birth and must be wrought by the Lord."

"Is this wholly God's work?" inquired Arthur.

"Yes, to be born of God is to have God do something for us. The sinner is dead in sin and so he is helpless. The change is supernatural; it is the work of God the Spirit. So says Jesus, John 3:6. Hence

those born again are born not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:13.

"Please state a little more fully in what this supernatural change consists," requested Mr. Tibbs.

"It consists in undoing and repairing the injury sin has done us. In regeneration the mind is savingly enlightened in knowledge of sin and of Christ; the will is so renewed that there is in the will an aversion to evil and a bent toward good; the affections are righted and regulated; the conscience is renewed, quickened, enlightened, instructed; so that regeneration makes one a new creation in Christ, old things are passed away and all things wear a different aspect to such a one."

"These statements," said Mr. Tibbs, as if thrilled with satisfaction, "are evidently both reasonable and scriptural; they are plainly the teachings of the Word of God. The doctrine of total depravity is a Bible doctrine. How does it happen the Baptists hold the truth on all these points, anyhow? This is a matter that puzzles me."

"We got the truth in the beginning from Christ and the apostles," said Mabel. "We got into right paths then and have carried with us the light—that is, the Bible—to show us the right and wrong roads. There is no way for a people to hold the truth without a firm grip on the Word of God."

"There is yet one other question I wish discussed," said Mr. Tibbs. "It is the doctrine of Falling from Grace, or Final Perseverance. I will not be satisfied till I learn what the Word of God teaches on these lines."

"Come back, my friends, tomorrow evening and let us discuss this question also. We all want to know about it. Doctor, you and I have often argued falling from grace, and we believed our arguments could not be overthrown. For my part I believe some persons fall away and perish and that all are in danger of falling, and am sure this cannot be disproved."

This was uttered by Mr. Clement. Quietly the congregation retired.

CHAPTER XX

Again the eager company was assembled. The interest the people felt in the discussion was shining in their faces. But a change had come over the little group since these meetings began. There was on the faces of a number of them an expression of don't-care how it goes so it goes right. They were once suspicious of anything that seemed Baptistic. If it wore that name their prejudice at once condemned and rejected it. But now their foregone conclusions were laid aside and Baptist ideas were allowed a fair trial before the tribunal of their judgment. Many of them took kindly to Baptist notions.

"State your question, Mr. Tibbs," said Dr. Stanly.

"It is this," said he, "do the Scriptures teach that all Christians hold out to the end and get to heaven, or that some fall from grace and perish?"

"Nothing is plainer," said Mr. Clement, who seemed eager to speak first—for apostasy had for years been a hobby of his—"than that some Christians do fall from grace and perish. We have indisputable proof of it here in our own town. Not half of our converts hold out. In a few weeks they are not seen at church, they go back to dancing, drinking, card-playing and to general worldliness and downright wickedness. Some of them we have seen die in their wickedness—as bad people as we have in our town."

"These are facts," said the Doctor, "that cannot be denied. They came up constantly before our eyes. We cannot dispute what we see."

"I am bound to indorse what you say," said Brother Jones; "it is true, sure."

"How are we to settle this question?" inquired Mabel. "By observation? By critically watching human conduct? Surely not. And yet this is what my father and Dr. Stanly are doing. They say we have seen persons who were Christians give up Christianity and turn back to the world. And in this way they settle this great theological question. Now there are two ungetoverable difficulties in the way of such a process: First, we cannot prove by observation that one is a Christian; we may think so, and our judgment may be correct, but it is impossible to be certain of it. Secondly, to prove that one who had grace once has none now is an equal impossibility. When we were children we saw many stars fall; but since we are grown, we have learned they were meteors—not stars at all, but only appeared to be. Now many have appeared to be Christians who were not. Judas was with Jesus and the eleven for three years and was almost universally believed to be a Christian; but in the early part of his ministry Jesus said: 'Have not I chosen you twelve and one of you is a devil?' John 6:70. A year later he is called a thief. John 12:6. Judas was a Christian only by external profession. This doctrine is to be settled, not by observation, not by human opinion, or reason, or votes, but by an appeal to the Word of God."

"That is correct," quoth the Doctor; "now let me settle it by the Word of God. In Gal. 5:4 Paul says: 'Ye are fallen from grace.'"

"That indeed looks like settling it," exclaimed Mr. Tibbs.

"Tell us, Doctor," said Mabel, "who are fallen from grace?"

"Those to whom Paul wrote," replied the Doctor.

"But who are they? Read verse 4," she insisted.

" 'Christ is become of no effect unto you, whosoever of you are justified by the law.' "

"Hold there," interrupted Mabel; "*those justified by law*—they are the persons fallen from grace. Doctor, was anyone ever justified by the law?"

The Doctor hesitated, evidently puzzled as to what answer to give. Finally he answered, "No."

"How then could they fall from grace?" inquired Mabel. "You see, your interpretation is wrong. It does not mean grace in the sense of personal religion. By reading what goes before we learn that Paul had preached salvation by grace to the Galatians. After his departure Judaizing teachers came and told them they must not only believe in Christ, but must also be circumcised and keep the law of Moses, or they could not be saved. Paul in this epistle condemns this teaching, calling it another gospel than the gospel of Christ. Paul declares that we cannot mix Judaism and Christianity, grace and works; that Jesus will be a whole Savior or none at all. So the meaning is that these people had turned away from the gospel plan of salvation by grace to a plan of salvation by a mixture of works and grace."

"Well, I do not care to discuss that farther," replied the Doctor, "but there are many passages—in fact, the Bible is full of them. Here is one in Heb. 6:4-6: 'For it is impossible for those who were once

enlightened and have tasted the heavenly gift and were made partakers of the Holy Ghost, and have tasted the good Word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance.' "

"Doctor," said Mabel, "there is a fatal *if* in your way. I admit the impossibility, if they fall away; but it does not say any ever did."

"That passage has nothing in it to prove a fall," said Mr. Tibbs.

"Daughter," said Mabel's father, "here is a passage that certainly proves a fall from grace: 'Every branch in me that beareth not fruit he taketh away.' John 15:2. Christians are likened to branches in a vine. The Christian is in Christ; this branch is in Christ the true vine; it bears no fruit and is taken away and is burned up. If that is not a complete fall then I do not see why."

"Father," inquired Mabel, "are we naturally in Christ the vine, or are we grafted into him?"

"Of course," he replied, "we are not naturally in, or savingly connected with Christ; hence we must be grafted in him, or, as the Bible puts it, created in him."

"Well, father, if you were to graft two branches into a vine and one of them should grow and bear grapes and the other did neither, but withered away, what would you think about it?"

"I would think the one was not so connected with the vine as to get its sap and support," was the reply.

"Just so, father, with the branch in Christ that bears no fruit and is taken away and burned. It never knit to Christ, had no vital connection with Christ, got

nothing from Christ; hence was not a Christian, but only appeared to be."

"That is satisfactory and surely a true exposition," said Arthur.

Neither Mr. Clement nor the Doctor seemed inclined to dispute it.

"Doctor," said Mr. Tibbs, "give us another passage that seems to teach falling from grace."

"Very well," he replied. "In 2 Peter 2:20, 21, is a strong passage: 'If after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness than, after they have known it, to turn from the holy commandment delivered unto them.' The persons of whom Peter speaks have through the knowledge of Christ escaped the pollutions of the world and have known the way of righteousness. So they were Christians. Peter then warns them lest they are entangled again and get into a worse condition than they were before they heard of Christ. This could not be if they did not fall."

"There is another 'if' in your way, Doctor," responded Mabel. "If, if, if. Why we can suppose anything and make out a case. But these were not Christians. They had heard about Christ and were greatly influenced by what they heard. Many people are greatly influenced by the gospel, being persuaded to turn away from the defiling influences of the world, who never become Christians. Herod heard John the Baptist gladly, was swayed by his preaching and induced to do many things. Mark 6:20. But Peter

leaves no doubt about the character of these persons. He says of them: 'It is happened unto them according to the true proverb, The dog is turned to his own vomit again and the sow that was washed to her wallowing in the mire.' It was still a dog—its nature unchanged; it was still a sow—its nature unchanged. If the natures of the dog and sow had been changed into the nature of sheep, they would not have turned again to the vomit and mire."

A ripple of pleasantry broke over the audience which embarrassed the Doctor. The statement did not seem funny to him. The spectacled man swayed to and fro like the mast of a ship. He was both pleased and amused.

"Now," said Arthur, "there are doubtless many passages on both sides that have but little bearing on the question and yet may be brought into the discussion and take up our time. If there are Scriptures, or scriptural arguments that unquestionably teach the one doctrine or the other, surely they should have our attention during the rest of the evening."

All eyes turned to the Doctor and Mabel. Each seemed waiting for the other. Finally Mabel spoke:

"So far we have discussed only one side of the question. I think I have successfully refuted the arguments produced to prove falling from grace, and I believe all such can be shown to be unsustainable by the Word of God. I have some arguments on the other side, proving final perseverance, that I believe are unanswerable."

"Produce your infallible arguments," said the Doctor. "We wish to hear them and will be quiet and listen."

There was sarcasm in this speech and a smile of contempt that made Mabel's face flush; but her eye flashed with determination. With a short pause she proceeded as follows:

"I preface my arguments with this statement: It is hardly to be presumed that God, who knows everything—knows the beginning and the end, knows who will be saved and who will not,—it is not to be presumed that he would undertake to save a soul when he knew he would not be able to do so. Men do not undertake to do what they know they will not be able to accomplish."

"God is forever trying to save men," interrupted the Doctor.

"This is not listening silently," was the cutting remark of Mr. Tibbs.

The Doctor bit his lip and Mabel proceeded:

"Does God undertake to do what he knows he cannot? I do not believe he is guilty of such folly as this. What does he do for one in saving him and bringing him to heaven? He convicts him of sin, leads him to repent, by his mighty power works in him to believe; i.e., he regenerates him, washes him in the blood of Christ and renews him by the power of the Holy Spirit, adopts him into his family and works with him for years and years, knowing all the while the man will finally get away from him and be lost!! The thing is incredible and unreasonable. It is also unscriptural, for Paul declares: 'He who hath begun a good work in you will perform it until the day of Jesus Christ.' Phil. 1:6. 1. But my first argument is this: That which is produced in regeneration is *immortal.* Peter says 'the hidden man of the

heart in that which is not corruptible.' 1 Peter 3:4. Again, 'being born again not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever.' 1 Peter 1:23. Now that which is incorruptible cannot be corrupted. So there is something about the one born again that remains pure forever. Surely that will be saved. There is, if possible, a still stronger passage on this point: 'Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God.' 1 John 3:9. The Emphatic Diaglott renders it: 'Is not able to sin, because he has been begotten by God.' Also in 1 John 5:18: 'We know that whosoever is born of God sinneth not.' "

"Do you mean to say that Christians do not sin?" inquired the Doctor. "If so, I emphatically dispute it. Peter dissembled and sinned years after he became a Christian and even an apostle; Paul acknowledged that he sinned and was made miserable——"

"You need not argue that point, Doctor," interrupted Mabel. "We agree with you; we all sin daily. But we must admit there is something about the one born again that does not sin and cannot sin. Do you admit it, Doctor?"

"Well,—well,—ye—yes," he replied.

"Well can that part be lost?" she asked.

"Why, why,—I—I reckon not," he replied.

"Well, that part of the Christian holds out and gets to heaven," she added.

"What part is that?" inquired Mr. Tibbs.

"It is that part," replied Mabel, "that is born again. That is the soul, the spiritual part of man. So Jesus said to Nicodemus, who thought Jesus meant a fleshly

birth: 'That which is born of Spirit is spirit.' John 3:6. So the soul will get to heaven whatever becomes of the body."

"Do the Scriptures teach," asked Arthur, "that our bodies are not born again?"

"Certainly," replied Mabel. "Our bodies are unchanged when we are converted; they just have the bridle put on them, by which they may be managed. Read Rom. 7:15-25. There is no promise of new fleshly natures till Christ makes His Second Advent." (1 Cor. 15:51, 52 and Phil 3:20, 21.)

"I declare this a strong point made, a point made out beyond dispute, that the soul is not only saved but safe, eternally safe," said Mr. Tibbs, who seemed to find comfort in the doctrine. "What is the next argument, Miss Clement?" he asked.

"2. God's over-ruling Grace and Providence make everything that befalls the Christian do him good——"

"Nonsense," exclaimed the Doctor. "Such a statement is mere moonshine, it is extravagant tomfoolery! The statement that nothing harms or hinders the Christian is contrary to all Scripture and all human observation and experience."

"If I believed that doctrine," added an auditor,—"that everything does the Christian good, I would live as I please."

"A Christian would not," replied Mabel; "he tries to live as God pleases. Notice, I do not say all things work out for the *best* to the Christian. The Bible does not say that. It would be better for the Christian, if many things did not happen to him, if many things were not done by him. But God's Word does say: 'All things work together for good to them that love

God, to them who are the called according to his purpose.' Rom. 8:28. Now will the Doctor dispute it?" And she eyed the Doctor inquiringly.

The confused Doctor remained silent.

"Will he dispute it?" she repeated, tantalizingly.

"No," he replied, while his cheeks mantled with the embarrassment of defeat.

"Then," said Mabel, triumphantly, "if everything does him good, what will make him fall?"

"Nothing," said Brother Jones; "there's nothin' left to make him fall."

"This proves the Christian holds out, or is held out to the end," added Mabel. "He of whom, to whom and through whom are all things will not suffer his purpose to be thwarted by anything really adverse to us; he will make all, the dark as well as the light, the evil as well as the good, work together for good to his people. This is a wonderful statement; some one has said: 'Here is universal activity; all things *work;* and universal harmony, all things work *together;* and universal benevolence to God's people, all things work together for *good* to them that love God.' Besides Paul follows this by declaring that whom he foreknew he predestined, whom he predestined he called; whom he called he justified and whom he justified he glorified. (Rom. 8:29, 30.) This takes a sinner step by step from his lost state all the way to glory. If this leaves any loop-hole to wriggle out of final perseverance, or preservation, I am not able to see it."

The Doctor's face betrayed his dismay and defeat. The faces of Arthur and Mr. Tibbs were radiant with satisfaction. The Methodist brother hung his head in significant silence. No one dared to touch the argu-

ment, or dispute the conclusion. So Mabel continued.

"3. The union of the believer with Christ cannot be dissolved: 'What shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?' Paul mentions the things most likely to separate us, if anything would, then adds, 'Nay in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.' Rom. 8:35-39.

> 'Hallelujah! who shall part
> Christ's own church from Christ's own heart;
> Sever from the Savior's side
> Souls for whom the Savior died;
> Dash one precious jewel down
> From Immanuel's blood-bought crown.'"

"What is it that keeps us—is it our love and power that enables us to persevere?" inquired Mr. Clement.

"No," Mabel replied; "our salvation does not depend on our feeble selves. We are held by *Divine love.* Jesus taught that God loves his people as he loves his Son, (John 17:23) and declared: 'As the Father hath loved me, so have I loved you.' John 15:9. That is a great love with which the Father loves the Son; and both the Father and the Son love us with such a love. This eternal love holds us and watches us with unslumbering vigilance. Suppose you were to see your child going to gather fruit or flowers where is coiled a deadly serpent. Could you be still? No! You would

spring to its rescue. Well, God is a better father than you are and he cannot see his poor child going on to death without coming to its rescue. Again, we are held by *Divine power*. We do not have to keep ourselves. If we did, we would fall in less than fifteen minutes. Some poet has said truly:

> 'If ever it should come to pass
> That sheep of Christ should go astray,
> My fickle, feeble soul, alas!
> Would fall a thousand times a day.'

"Peter declares we 'are kept by the power of God through faith unto salvation.' 1 Peter 1:5. And Jesus says of his sheep: 'I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all; and no man is able to pluck them out of my Father's hand.'" John 10:28, 29.

"These Scriptures," said Arthur, "are not only convincing, but are full of comfort. I rejoice in them."

"The exposition of these passages," said the Doctor, "is altogether faulty, and the doctrine advocated is dangerous. Convince men they are absolutely safe and they will become careless and their Christian life will be an exceedingly poor and unfruitful one. I do not want my people to believe it."

"Whether it is good or not to believe it," responded Mr. Tibbs, "depends on whether or not it is scriptural."

"The Doctor's reason is a fallacy. The whole drift of his argument is mere sophistry. Does a belief in this doctrine, admitted to be so full of comfort, make Christians careless about the manner of their lives?

Are the Christians who believe it less consistent and less faithful in their effort to live the Christian life? I am sure a critical examination of the denominations will prove the contrary. Besides, those who are impelled to work by the fear of being lost are working from the wrong motive; they work to keep from being lost, to be saved, or keep themselves saved. Such a life is wholly selfish. On the other hand, we work because we love God and for his glory. This life is unselfish and ennobling. The one life is for self; the other is for God. Judge you which is the better and safer."

This speech of Mabel seemed to gag the Doctor, for it completely silenced him on this point. In fact, he seemed to realize that all the fine feathers in which he so exulted were plucked away; and that he who for years had been the pride and pet of his people was losing caste.

"I am giving up my long cherished position," said Mr. Clement. "I cannot tell why I loved to believe in a fall. I see now there is no comfort in it, and I am glad, if it is not true. Have you other arguments, daughter?"

"Yes, father, there are many more. I will add one more.

"4. The Promises secure the believer in Christ. Christ gives his people eternal life and says: 'They shall never perish.' John 10:28. Again, He says the believer 'shall not come into condemnation.' John 5:24. These are both false, if the believer is ever lost. The Old Covenant did not secure the Lord's people. So Christ made a New one in its place, established on better promises. (Heb. 8:6.) According to this

New Covenant he says: 'I will put my laws into their mind and write them in their hearts.' Heb. 8:10. He also declares: 'I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me.' Jer. 32:40. Here is a double promise,—a promise that God will not turn away from his people and that they shall not depart from him. This is security doubled up; it is safety doubly sure. Who can say now that the Christian does not hold out to the end?"

"No one," exclaimed Mr. Tibbs; "if he does I will dispute it, tell him he does not believe the Word of God and overthrow his arguments with the New Covenant."

The blood rushed to the Doctor's face, and he was on the brink of uttering angry words; but he did not.

"There is one more promise," added Mabel, "I wish to speak of. It filled me with comfort while studying it. It is in Heb. 13:5: 'For he hath said, I will never leave thee, nor forsake thee.' There are five negatives in this promise. Dr. Doddridge paraphases it thus: 'I will not, I will not leave thee; I will never, never, never, forsake thee.' Two negatives in English destroy each other and are equal to an affirmative; but it is not so, we are told, in the Greek. Every negative that is added strengthens the negation. Why did the Lord pile one negative on another till he had put five into this promise? It is because he meant to be understood about this matter and wished to be believed. He knew how prone his people would be to fear he would abandon them for their sinfulness; so he multiplied the negatives till he had quintupled the assurance that he will never

leave nor forsake his people. George Keith has put this promise in verse which we often sing:

> "'The soul that on Jesus hath leaned for repose,
> I will not, I will not, desert to his foes;
> That soul tho' all hell should endeavor to shake.
> I'll never, no, never, no, never, forsake.'"

All listened to the exposition of this promise by the beautiful girl, whose heart had evidently found a well of comfort in it,—listened with rapt attention. It seemed to cast a spell of quiet thoughtfulness over the company that no one was inclined to disturb. The promise had soothed and cheered the Christian heart.

The silence was broken by Arthur: "Are there not cases of apostasy recorded in the Scriptures?"

"Yes," answered the Doctor; "David, Solomon, Peter, Alexander, Hymaneus and a host of others fell away. God's promises are only to the faithful: 'Be thou faithful unto death and I will give thee a crown of life.'"

"But God promises," replied Mr. Tibbs, "that his people shall be faithful: that 'they shall not depart from me.' How, sir, can you get around that?"

This fired the Doctor and made him very indignant; but he checked his choler. The speaker did not seem to care if his burning words did make the Doctor huffy. He, too, was indignant because the Doctor had done him and others an almost irreparable injury by his unscriptural teaching.

"It is true," added Mabel, "they fell away; but they did not fall from grace. The fall of David, of Solomon, of Peter, was not total, for they all after their fall became eminent servants of God. The others

never had any grace. There are a great many falls that are not falls from grace. And this is the way apostasy is accounted for in the Scriptures; the apostates were not genuine Christians; they were only such by external profession. So John says of such: 'They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.' 1 John 2:19. These are the people that permanently backslide; they were nominal, but not real Christians, and their turning back to their old ways is proof of this fact."

"I give it up; falling from grace, so as to be lost, is unscriptural, and final perseverance is the teaching of the God's Word," said Mr. Clement.

"Every other Baptist position," said Mr. Tibbs, "seems to be right also. My friends, we have been wrong in nearly all our views of Scripture. I cannot think now of anything in which we have been right except immersion. If ever a man was convinced that Campbellism is unscriptural and Baptist doctrine and practice are scriptural, I am the man."

Mr. Tibbs had risen to his feet to make these statements. He sat down, his eyes filled with tears and his voice choked with emotion. The Doctor's cheeks burned with indignation, but he spoke not. Silence prevailed. The end of the discussion was reached and some of the immediate results were apparent. After a moment, during which all lips seemed sealed, Arthur Manly arose. He showed signs of being filled with deep emotion and said: "My friends, I feel it to be a duty I owe to my Savior and to you to say that my scriptural views have undergone a radical change dur-

ing this discussion. At the beginning I was only a nominal Christian, confident, however, that I was a real and true one. I trust now I am one in truth, having been converted some nights ago. The change I experienced cannot be described by me now. Suffice it to say, it was entirely new to me, a joy and peace I had never felt before. Believing I had joy unspeakable and full of glory. And now a sense of duty constrains me to say I must leave my present moorings and seek admittance to a Baptist church. No one in this assembly, Dr. Stanly not excepted, was farther from this at the opening of this discussion than I was. I was sure Miss Clement was wrong, felt pained that she had strayed from the faith of her father and mother and from what I firmly believed was the faith of the Bible; and I hoped she would be reclaimed. But she has shown we are wrong. I have been led gradually and against my will to believe what I now believe. I had never in life bestowed any study on these doctrines, contenting myself to believe what my pastor preached. Searching the Scriptures has made a thorough Baptist of me. I am unconscious of a single doubt that they are right, and I turn to them heartily, joyfully and forever."

These remarks had a thrilling effect upon the almost breathless audience. Mr. Clement announced the purpose of himself and wife to join the Baptists.

"Well, brethren," said Brother Jones, "we've been together a long time and I reckon we oughtn't to part now. So I guess I'll bear you company; that's so, sure."

Others expressed themselves similarly. Then the meeting adjourned *sine die.*

CHAPTER XXI

Our last chapter must be a kind of sequel to the preceding. The Baptist-inclined of Sterling sent an earnest invitation for Herbert and the aged pastor of Thornton Baptist Church to pay them a visit and hold a meeting in Sterling. About two weeks after the discussion closed a Baptist meeting began in the courthouse of Sterling. The more bitter of the Campbellites laughed and treated the meeting with contempt. But the masses of the people would go; were eager to hear what this new doctrine was. The power of the Lord was present from the very first, and soon souls pierced with a sense of sin began to inquire, "What must we do to be saved?" The air seemed charged with the Divine presence. Strong men broke down under conviction. Many led to come by curiosity remained to pray and surrender to him who died to redeem us. There were many scenes that will never fade from the minds of Sterling. A little boy of twelve years was converted and became anxious for the conversion of a schoolmate of the same age. One night the object of his solicitude and prayer presented himself in trouble to ask Christians to pray for him. He was bowed down with grief, his face buried in his hands. His mother knelt at his side in prayer. Presently he lifted up his tear-stained face, which was now shining with the strange, but glorious light of a

new joy born within. The little fellow stood up and when the eyes of the two boys met they locked in each other's arms. The angels looked on with joy and many who witnessed that scene talk of it still. There were many other fadeless pictures stamped indelibly on the memory. The meeting grew in power for nearly three weeks and then closed a glorious triumph. It was evident a signal victory was won for God and truth. Many were converted. Mr. and Mrs. Clement were sweetly trusting in Jesus. Mabel with difficulty restrained herself from shouting the night her parents were converted from formalism to true and happy believers. Her tear-stained face shone with celestial light and her whole being thrilled with unspeakable joy. Mr. Tibbs was a bright convert. Bro. Jones declared, "I never knew what religion was before; that's so, sure." The large audience was somewhat amused one night to see the long, lean form of the spectacled man winding forward to the pew designated for penitents and converts. The tears were coursing down his bony cheeks. He was very happy and had come to confess his love for and his trust in the Savior. He explained afterward that his mother was a very pious woman, had lived and died a Presbyterian, and that a Campbellite minister had preached her to hell because she was not baptized. No wonder he was glad to see the false doctrine refuted. It comforted him with the assurance that his mother was not lost, but was happy in heaven. He proved to be a faithful member of the Baptist church, always sitting in a certain corner and continuing to some measure his odd maneuvers when pleased by what was preached.

Jeems and his party attended the meeting and some-

times seemed perplexed, but the meeting apparently had no other effect on them. Jeems was, if possible, more positive than ever. The overwhelming arguments to which he never gave utterance still seethed and surged in his mind. Mrs. Morgan and George, who trusted Jeems without reserve, adopted his conclusions and walked in his footprints. These simple folk were left to wander on amid the blinding errors of Campbellism and, perhaps, go down to death deluded. The meeting continued until it was deemed wise to close it. It was reckoned that 65 or 70 had been converted. Sixty of this number were approved for baptism by a company of brethren authorized to act for the Thorton Baptist Church. There was great caution in receiving persons for baptism and membership. The aged minister kept before the audience the fact that Baptists believe in a converted church membership. Among those received were many of the staple citizens of Sterling. The day set for the baptizing was a bright and beautiful day. An immense audience assembled to witness the burial in baptism of the new converts. A hushed stillness prevailed in the audience. The angels hovered over the scene. The Lord was present to approve and bless. There was song and earnest prayer and reading of the Scriptures. Then the venerable minister led the candidates down into the water and buried them with Christ in baptism. As he came up out of the water with the last candidate, a stranger met him at the water's edge and said: "See, here is water; what doth hinder me to be baptized?"

The man of God paused and, fixing his eyes upon him, said: "I do not know, my friend; it may be there is nothing to hinder. If you have the scriptural qualifi-

cations for baptism, I shall be very happy to baptize you."

Stranger: "I believe that Jesus Christ is the Son of God."

Minister: "That is good so far, my friend; the Jews did not believe it. Have you turned away from sin and worldliness and believed in Jesus as your personal Savior?"

Stranger: "I believe that Jesus Christ is the Son of God."

Minister: "Yes; did you ever have a feeling akin to that of the Pentecostians when pricked to the heart with gospel truth, they said: 'What shall we do?' "

Stranger: "No, I never did."

Minister: "They were *happy* before they were baptized, for they *gladly* received the Word. Were you ever made happy, my friend?"

Stranger: "No, I never was, but I believe that Jesus Christ is the Son of God."

Minister: "Yes, that is good; but did you ever feel like the Publican when he smote on his breast and cried, 'God be merciful to me, a sinner?' "

Stranger: "No, I never did."

Minister: "Did you ever feel like the jailor who, convinced of his wickedness, tremblingly fell at the feet of God's ministers, brought them out and cried: 'Sirs, what must I do to be saved?' "

Stranger: "No, I never did."

Minister: "It is said, 'Whosoever shall call on the name of the Lord shall be saved.' Did you ever do that? Have you prayed for mercy and salvation?"

Stranger: "No, but I believe that Jesus Christ is the Son of God and I demand baptism at your hands."

Minister: "But you do not have the scriptural qualifications for baptism."

Stranger: "I believe what the Eunuch did and Philip baptized him."

Minister: "But that Eunuch was a devout praying man, a proselyte to Judaism who had been all the way up to Jerusalem to worship. Your only reason for demanding baptism is that you believe Jesus Christ is the Son of God. I suppose you always believed that. Let me see," and turning to a tall, fine-looking gentleman who stood near, the minister inquired: "My friend, are you a Christian?"

Gentleman: "No, sir."

Minister: "Do you believe that Jesus Christ is the Son of God?"

Gentleman: "Yes, sir; I am not conscious that I ever had a doubt of it."

Minister: "Do you love God? Do you love Christ?"

Gentleman: "I think not, for Christ says, 'If ye love me ye will keep my commandments.' "

Minister: "That is correct." Then turning to the stranger: "You see a man can believe all you do and have no love for God, or Christ, or Christians. Yea, devils believe that Jesus is the Son of God and have confessed it. Do you have a new love for God and Christ that prompts you to ask baptism?"

Stranger: "I confess I feel about as I always have, but I thought it would be a good thing for me to obey the Savior in baptism. I have always been taught this is obedience and the one thing necessary to salvation."

Minister: "This is one act of obedience and only one. Many other things are necessary. The Book says: 'If any man be in Christ——' "

Stranger: "But how do we get into Christ? Are we not baptized into Christ?"

Minister: "Yes, *formally*. But really by *creation*. Paul says: 'We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.' Eph. 2:10. Baptism is one of the good works we do after creative power has put us into Christ."

Stranger: "Can I not put myself into Christ, then?"

Minister: "No more than you can create a world and whirl it into the sublime march of worlds. This is God's work and he alone can perform it. But let me finish my quotation: 'If any man be in Christ he is a new creation: old things are passed away; behold all things are become new.' 2 Cor. 5:17. Is this your experience? Is there anything new in your heart, or in the world around you?"

Stranger: "I confess not."

Minister: "My friend, you are not a scriptural subject for baptism. The Lord lead you to repent and savingly believe in our Lord Jesus Christ. Then come and we will be glad to receive you and baptize you."

There was profound silence and perfect attention while this interesting colloquy was going on. The stranger and the audience seemed convinced he lacked some things necessary to make him a scriptural subject for baptism. He turned away thoughtfully and strode off in silence as if he were alone in the world. An arrow had reached his heart, and, like the wounded deer, he sought some secluded place to weep and die. Though entirely unknown to the venerable man of God, he was well-known to many of the audience. Some months after this he presented himself to the Bap-

tist congregation in Sterling and craved baptism again and membership with them. He had fought against impressions made and convictions wrought in his heart at the baptism mentioned above. But it was to no purpose. His mind was clouded, his heart was sad, his conscience troubled him, his happiness was gone. After a long and hard fight he yielded. His conquered soul cried out

> "I can hold out no more;
> I sink by dying love compelled,
> And own Christ conqueror."

He told a genuine Christian experience, answered all questions satisfactorily, and was gladly received for baptism and after that for membership. He was very happy and proved to be one of the substantial members of the Baptist church at Sterling. He always contended it was a great mercy he was not baptized when he first demanded baptism, saying his mind accepted gospel truth but his heart was unchanged and untouched—that he believed in Christianity, but had not felt its power. He fears that many thousands get in as he tried to get in, i. e., unconverted.

It was announced that the meeting would probably close that night and that a sermon would be preached to the new converts.

The meeting resulted in the organization of a Baptist church of 70 members. Mr. Clement, Mr. Tibbs and Bro. Jones were chosen and set apart to the deaconship. Arthur was chosen superintendent of the Sunday school. He acquited himself creditably. Mabel took charge of one of the largest classes in the Sunday school and was an active member of the church

every way. The aged pastor at Thornton ministered acceptably to the church for one year, after which Herbert was settled as pastor and preached with great zeal and power for years. One of the favorite theories of the church was that church members should be thoroughly indoctrinated and its members were all well posted in Bible doctrines.

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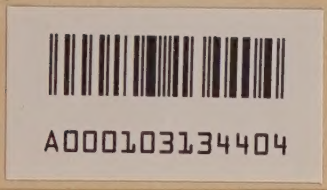
It is five years since occurred the foregoing events. In passing through Sterling we come upon a very attractive home. We pause to look. Everything is tastefully arranged. Beauty and elegance are crowded into the premises. We enter the gate adorned with costly moulding. We pass up the paved walk-way. The yard is filled with flowers of the choicest classes. The green soft sward sets off the banks of small flowers and the rich hues of the many colored roses. The air is loaded with fragrance, delicate to the smell. Ornamental urns of exquisite mould bedeck the verdant yard. A few trees promising shade stand here and there. How sweet must life be here! As we draw nearer the house there is a sweet little child playing with toys on the veranda. It is the picture of health and happiness. It is strange, but have we not seen that face before? We look through the door ajar. There sit two persons, the father and mother of the child. We see at half a glance they are content in the light and love of home. No happier companions are to be found in Sterling. Who are they? Reader, they are Arthur and Mabel.

THE END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